

2016 number 4

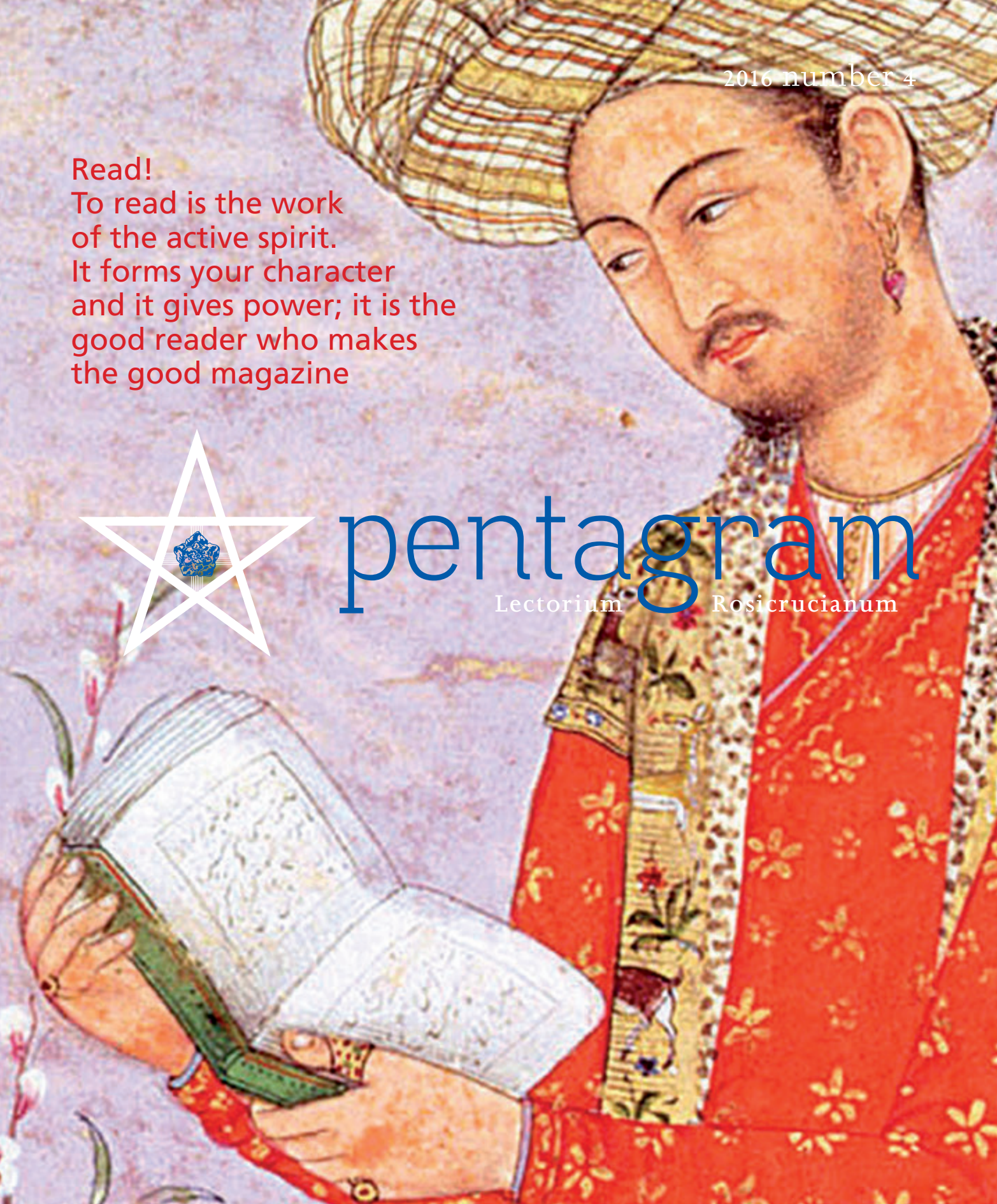
Read!
To read is the work
of the active spirit.
It forms your character
and it gives power; it is the
good reader who makes
the good magazine

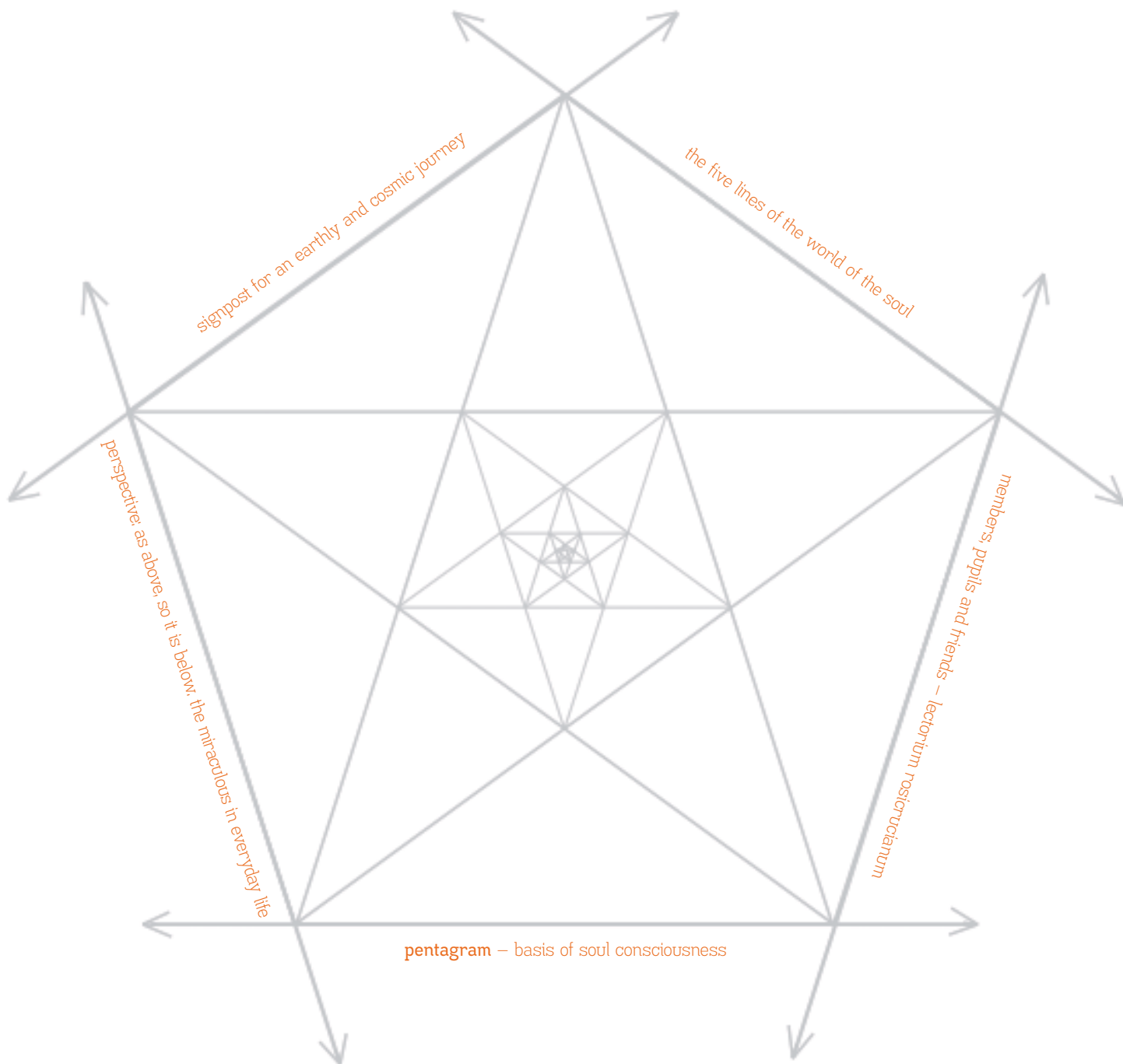


pentagram

Lectorium

Rosicrucianum





pentagram

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‘Read!’ - is written in loud letters on the cover. ‘For reading forms your character...’

Now it is absolutely true that the living soul - as always the main topic of this magazine – needs no letters to exist. And each character, which opens itself for her, is all right. The living soul is always looking for the highest essence; she lives and breathes in pure ethers of an entirely different atmosphere. Her thinking perceives the connections of a life, grand and expansive and is characterized by a pure, but intelligent simplicity.

But we, thinking people who have to find our way through a complicated life, may benefit from the structured line of thought in good writing. Texts that shed light on the circumstances in which we find ourselves can open a window for us to the vastness of universal life. If they can also offer us a practical guide to right thinking - indispensable at the beginning of the path of the soul as may be gleaned from the article by James Allen in this issue, it is as if we receive a double gift. If you value it, great, then you are indeed the kind of reader for this kind of magazine.



Cover

Portrait of Babur (Tigre) (1483-1530),
the founder of the Mogol dynasty at India.

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It is perhaps the myth that best suits our modern times: Hansel and Gretel. And not only do they have lost their way; East and West are in full swing and the roads are full of travelers everywhere. The Western traveler has a return ticket for his trip to sun and sea. But how far is the way if you still do not have a home? Not everyone has stones thrown on his path to remind his way home.

That applies both in the world and in the interior. And how many roads are not much bombed, or blocked? The early Christians called themselves 'people of the path'. There lies the key to the story - and the consciousness- it opens: the path of Truth, so light that it does not take space, the way of love, so great that it excludes nothing, and the way of Life, that every being is on its way to fulfillment.



White fields

In the beginning of the 20th century the Order of the Rosycross, and behind it the driving Force of the Universal Chain, deemed the time ripe to reveal and make public the universal teachings of the Rosycross. The community of the Circle of the Rosa Mystica was one of the entities that cooperated in this work. Its members undertook the task to lay down a well-protected and well-organised path, from the bottom upwards, in order to break through to the border area so that there would be no empty microcosmoi arriving there but cleansed, changed and transfigured entities, fully able to enter the realms of true Life. This truly daunting and grand scheme was the voluntarily shouldered assignment of the community of the Circle of the Rosa Mystica. As an advance force they undertook this task with the support and help of the whole Universal Chain. At the beginning of this work J. van Rijckenborgh asked himself where the ripened souls were to be found. As his lodestone he used the classic quote from the Bible, the book of wisdom par excellence, "Lift up your eyes and behold the fields, for they are white to harvest."





J. VAN RIJCKENBORGH

White fields!
When we try to illustrate spiritual truths by means of images taken from nature it must be understood that the value of these can only be relative. For these spiritual truths can of course not be determined by a comparison to physical things and at best they can only point the way by which these truths may ultimately be approached. However improbable it may sound, it must nevertheless be stated that the value of a parable or a similitude actually lies in its relativity. A similitude acts more or less like a flash of light that illuminates its subject in the wink of an eye and for a moment reveals it in a magic colouring.

A similitude is like a haunting call from afar, like a fata morgana, a mirage that will presently clothe itself in another image.. Yet all these floating images and fading sounds nevertheless cause something to be born within us. Their relativity awakens within us an unutterable homesickness for what is real – a deep longing for the figure behind the veil, for that which is concrete.

This relativity then acts like a spur. It can propel us into a jubilant enthusiasm.

With outstretched arms and with heads high we proclaim our ideal and make it into a torch. The relativity of things awakens our mystic core and ultimately leads the gnostic man or woman to knowledge. But there is also a danger attached to similitudes that must be clarified here. For when these are misunderstood a wrong vision may be entertained and thus a wrong method used with, ultimately, deep sorrow as the result. Then indifference or disbelief will result in questions such as: ‘Has the Order made mistakes? Are we just marching enthusiasts? What white fields are they talking about? Where are they to be found?’ These customary reactions come from an inner knowledge.

We are reminded in this sense of Faust in Goethe’s famous play who, when he deeply thirsts for the knowledge and solution of the mystery of the All, cries out:

*If there be spirits in the air
Descend out of the golden vapours there
And clothe me in your kingly robe.*

But no, we know the gnostic law that spiritual knowledge and insight will only be ours after the greatest effort, by means of our deeds. Not one thing will be given for nothing. That which you will receive will have to be earned through your deeds. That is the psy-

The lucid thinking of Jan van Rijckenborgh and Catharose de Petri and their great love for humanity brought them together to found a modern school for the development of consciousness, the Lectorium Rosicrucianum. They did so in the firm conviction that the elimination of the lack of knowledge about the background of human existence is a key factor in alleviating the world's suffering

chology of grace, and so it is with the growth of human awareness. It will require a Herculean effort. This school of consciousness is very demanding, but its reward is eternal power.

White fields! They do not signify: take your scythe and mow. Here a centre with 1000 members and there one with 100,000. No, the white ripe grain signifies the divine kernel in every human, the divine spark on its way to a self-creating individuality. God is Light and we are Light bearers.

Imagine yourself on a high tower. In your mind's eye ascend high above the earth and observe all the gatherings and meetings of the people and you will see that, for all the variety of colours, it still comes together in the white light of God.

And thus the white fields can be seen even in the deepest dark night of the world. The full ears are also to be found in the most depraved humans, in the most uncivilized people as well as in the most refined ones. The stronger the misery and the need, whether conscious or unconscious, the stronger the lustre.. To the inner eye all human beings, wherever they live together, make up these white fields.

For be aware that we find ourselves in a night world and only with the greatest effort and sacrifice may the white

fields be harvested. Through a profound system and the dedicated efforts of the workers, communities are established the whole world over in which those that are the seeds in the white fields may approach to develop their inner light and gain courage and power for this elevated work by immersing themselves in the central focal point of power. There we may ascend to the new dawn. There, together, we may continually strengthen the outward radiating force of each individual centre. Do not think that such a centre stands or falls with the Lectorium Rosicrucianum. Each centre stands or falls with the degree of inner power that we can apply to create a harvesting place for the white fields. The more we gather there and the more we concentrate that inner power together, the more successful our work will be. Are the fields indeed white enough for harvesting? To those who know, it is abundantly clear, a solid fact. Let us then go out to meet the white Light in order to redeem it from its hindering ties and lead it to the new dawn. ★

The Bridge of the Light in Mostar

A NEW CONFERENCE CENTER IN BOSNIA

On Monday, April 18, 2016, in the city Mostar, the first conference center in Bosnia was inaugurated. About eighty pupils from various countries were present to share this momentous festivity with fellow pupils from Bosnia and South Croatia that were united in this new gnostic focal point. Mostar – a city of great ethnic diversity – is famous for its arch bridge dating from Ottoman times. It spans the river Neretva and was brutally destroyed in 1993 by the violence of the war there. In 2004 this pedestrian walkway was restored completely according to the original design of 1566.

With the inauguration of the conference center in Mostar this bridge was as it were resurrected again on a second level: as the Bridge of the Light.

As true pioneers, the pupils from Mostar and the surrounding area (113.000 inhabitants) have followed their inner call during the last ten years. In 2005 the work began with two candidates who went to Zagreb and Belgrade (on a distance of 500 kilometers) for their conferences. When more peoples joined, the group hired a two-room apartment to launch orientation activities. For conferences they went to Neustein at Steinfeld (Austria), some 800 kilometers from Mostar. Those tiring journeys now belong to the past. The fourteen

pupils from Mostar, Sarajevo, Dubrovnik and South Croatia now have their meetings on the spacious ground floor of a comfortable residence in which there is a temple for thirty persons, a silence room, a functional kitchen and sleeping accommodation with sixteen beds.

The gratitude for this new bridge of light in the capital of Herzegovina - where numerous ruins still bear witness to great wartime suffering – radiated from all involved. It was eloquently expressed by the representative of the directorate who pointed to the exceptional labor in this area, 'in this city where multiple religions meet, the city of the deep feelings, of the prolonged and profound memories, the highly profiled ethnic self-awareness and deep understanding of the power of sun and stone'. Purpose and meaning of the accomplished work she summed up succinctly with the words: 'Everything depends on you, lord and on me'. The question of the future of the pupils around Mostar places them – and not only them – for a challenging choice, according to the directorate:

'Will we remain bound to the tradition and the narration, looking back on the scars that we have suffered in the struggle with the dialectical forces, or will we unite with the sea, where even the tiniest drop has a meaning and function?'





Mostar Bridge. 2013. ©Aaron Frutman, DGA photoshop

Bridge between searching people and gnosis

The presidium also pointed in a meaningful metaphor to the spiritual bridge uniting the past, present and future: 'The symbol of this city – the bridge – was destroyed in 1993. That destruction signifies that man is often prepared to destroy things that are meant to be a bridge between him and others. The destruction of a bridge can thus also be seen as a willful separation from each other. Especially in

Mostar the segregation between people has a long history. In 1999 for example almost all Croatian inhabitants lived in the western part and all Bosnian inhabitants in the eastern part of Neretva'. In Bosnia about 45% of the population is Muslim, 34% is Serbian Orthodox, 15% Catholic and 1% Protestant. 'For centuries there have been diverse ethnicities and faiths who living side by side but not together,' the presidium's speech continued. 'And now, twelve years after the restora-

THE GOLDEN BRIDGE TO THE GOAL

During the involutionary phase and the earliest stages of the evolutionary process, all spiritually great ones labored to develop in their groups of pioneers the values that would enable man to break through to the mountain of attainment. Our spiritual and material organism is fully equipped, in the same way as the path was formed eons ago. The rainbow of the covenant has shone since the times of Noah in the spiritual firmament. Thus the path is the basis, the golden bridge to the goal; and Christ and His servants labor to maintain that bridge, which is continually assaulted by black-magic forces.

And here is life itself; here we are. We have to walk that path in the power of Christ, step by step. The path is not the goal, but life itself. In this part of the eternal creation in which, as virgin spirits, we play a major role, the aim is the growth of man's consciousness. That is the great drama in which we have acted together for millions of years.

So it lies in the development of things that the mystery schools as we know them from the past, must also be dissolved and entirely renewed. When Christ sent out the healers and they returned enthusiastic and full of energy after having completed their work, He spoke these words to them: 'Verily I say unto you, you will do greater things than these'. Just as, at present, the bridge to attainment has to be formed and maintained by Christ and His helpers, so in the future, we ourselves will have to form that bridge for our fellow brothers and sisters who have not yet reached the path. That is why those who are conscious, who have heard the inner calling voice, are driven to the Holy Mountain. In that mountain they are transformed into the golden stone, the philosopher's stone; and with these stones, the rainbow of the Lord, the golden bridge, is built.

When Paul says: 'Work out your own salvation with fear and trembling,' he does not mean: 'Let everyone take care of himself and God will take care of us all'. No, by saying this he sets the ascent of the brotherhood on the basis of true friendship. No one can attain liberation without the liberation of others. We will all have to wait for each other. Together we form a hierarchy of beings, one body, one pulsating organism.

That is why enmity and hate are so senseless because it is a law of nature that all enmity and hate will have to turn into love and friendship. That is why we must love our enemies, and do good to those who hate us. That is the fulfillment of the highest law and the prophets.

Free after Jan van Rijckenborgh

tion of the bridge, we are gathered here with a small group in our own center to offer the gnostic precepts of the Rosicrucians to all the people - unreservedly of their origins and of their faith – the universal teaching. A teaching that is based on the foundation of the love for and the tolerance and understanding of our fellow human beings. This Center if Mostar is in itself a bridge. It's now in your care, not only as a building but also in its function as a bridge, as a link. The most important aspect of it is that it is a bridge between seeking people and the force-field of the Gnosis. This center can lead people from the entrapment of the emergency-order to the force-field of the new life, for not only the banks of the Neretva should be connected, but also the realm of this nature with the new life-field'. Mostar actually means 'bridge keeper'. Pupils from here and elsewhere have not

only a responsibility to reach out to others again and again. They have also the mission to be true mostari: bridge keepers that must defend the crossing and resist the dialectical temptations of everyday life.

In this way keep the bridge open for all that want to cross. 'That is no small task, but at the same time a hopeful perspective. As the express wish of the citizens of Mostar recreated the old bridge, so the pupils here have now created a bridge that is not made of stone, but of Light'.

Bridge from the past to the present

The new center is also a means to build a bridge to the medieval Bogomils (the 'beloved by God') or pravi krstjani, literally 'true Christians', who were the penultimate link in this area in the chain of fraternities and have furthered the Gnostic impulses throughout Europe.

A teaching that is based on the foundation of the love for and the tolerance and understanding of our fellow human beings

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Front view Temple and Center



The Stari Most (Mostar, old bridge) over the Neretva River was designed in 1566 by the architect Mimar Hajruddin. On November 9, 1993 the bridge was destroyed by a tank, but it was restored to its old glory by the international community.

Bridge between then and now, Bosnia and Kroatia, Rosycross and Bogomil, Sufis and Gnostics, and matter and spirit

.....

Right around Mostar (in Radimlja, Bol June and Podvezje) one can find hundreds of medieval tombs, stecci, that remind us of them. These stecci are not just memorials for the dead, for their mortal bodies, but rather the stones testify to the resurrection, of the imperishable; therefore we find attributes and symbols in these places that point to the resurrection. They do not represent the transience of a mortal being, but the eternity of the living spiritual being. That the Bogomil around Mostar still attract interest is shown by the fact that a new study about stecci was presented in the city a few days before the

inauguration of the Centre from a hitherto relatively unknown area of Bogomil influence, Podvezje. Also, some pupils of the new center are involved in the study of the symbolism of stecci.

As a tribute to the krstjani, the chairman of the directorate of the center, read the following Bogomil prayer:

*Purify me, my God.
Purify me in my inner being and my outer appearance.
Purify body, soul and spirit,
so that the light-nuclei may grow in me*

*and make me unto a torch.
 Let me become a flame
 So that everything within me
 and around me
 will transform into Light.*

Bridge between Islam and Christianity

Attention was also directed to another important bridge function of the Mostar Center. It can build a bridge between the Islam and Christianity, and thus be a connecting and reconciling influence. There are many similarities with the gnosis of the Islam, as propagated by the Sufis. Wisdom is called in Arabic s'ufija and s'afa is purity. These words draw our attention to the Gnostic Gospel of the Pistis Sophia and with the Bogomil's and Cathars, the brotherhood of the pure ones. It should also come as no coincidence that - after the Mostar Bridge was reconstructed - just recently a great Sufi center, the Tekija Blagaj, 20 kilometers from Mostar, was resurrected from its ashes. It is located at the source of the river Buna, a place where in the Middle Ages the Bogomils met. It meets the seven requirements of a Bosnian Tekija, the name for a Sufi shrine, to wit: a house, a staircase, a water (fall), rocks, a place where a river springs, a tomb of a wisdom teacher and a cave. These seven elements are interconnected via cosmological laws and thus do justice to the historical facts of earlier revelations and various traditional guidelines. The Tekija Blagaj is now visited by hundreds of Muslims during the weekends.

*Open your eyes and wake up,
 See the love and unity that created you.
 Love her, love her, as long as you can keep going.
 Love her, love her, until you learn
 the secret that created you.
 Dive, dive into the sea of love,
 let your thoughts fade away*



Just outside Mostar one finds the Blagaj Tekke (Tekke is the name of a Sufi sanctuary). This stopover for traveling dervishes was built between 1446 and 1520 and is considered one of the most mystical centers in Bosnia-Herzegovina.

*and unite with the love.
 Love, love, and then, afterward,
 disappear, vanish into the sea of unity,
 disappear into the sea of beauty
 the man that you are
 and live, live, love, love,
 as the sound of the reed flute.
 (Poem of a Sufi teacher) ★*

Literature:

J. van Rijckenborgh, *The Confession of the Brotherhood of the Rosycross*, Haarlem 1989
Sufi – Masters of Love, Rumi & Hafez, part 34 from the Symposium Series, Haarlem 2015
 Adis Zilic, *Stecci Podvezlja*, Mostar 2016
 Tekija Blagaj, brochure

Fairy tales for 2016

I

Sham or Reality?

The time we live in is so interesting because from today to tomorrow every established opinion that one holds may be overturned. The exterior of everything that you are attached to may any time go up in smoke, or it develops a crack and then it's gone. Behind it there is just nothing. And then to avoid plunging into depth and emptiness you grasp once more another exterior thing, which also loses its support pillars. Uncertainty holds on to you, and vice versa. Where are the established values that you trusted for such a long time? Are the supports underneath your image of the world indeed such an enormous illusion?

The years, days and hours slip like sand through your fingers and there is nothing you can hold on to. That is why people are fond of reminiscing about the past, or reach ahead to touch the foggy mists of the future. The precious moment that is now, the moment of the present wherein everything comes together and is enclosed, they do not see. They walk past it.

If you have the courage to acknowledge the fragile exterior of things, take the passing of time seriously and dare to

challenge yourself in your illusions. Thus you will break the illusion and bring the inner world back to its essential proportions. But what is essential? The western wisdom of initiation shows us this very clearly in the symbolic language of initiation of for example Cinderella. The essential, the essence, within us is small and delicate and unpretentious. It is like a poor girl who must take care of the hearth and searches for 'lentils in the cinders of the hearth', that is, for that is the little food that is left for her. You may have come across the poem by Van Camphuysen, a poet of a few centuries ago:

*There must be many battles fought,
And many crosses come to nought,
There must be holy morals talked,
A narrow road been slowly walked
And many true devotions prayed,
As long as we below here stayed
And in the manner we decrease
Shall we hereafter be in peace.*

Yes, a lot just has to happen in one's life. Many bitter disappointments will be suffered, especially with concern to oneself, before a person finds the courage and the honesty to take a step back and become unpretentious. So unpretentious that he regains his essence and

realizes that he has deployed the most precious of all he possesses like a Cinderella (a stepchild) in order to reach goals, which he now sees as a transparent delusion.

This precious mysterious being does not originate from coarse matter, which always over time will disintegrate into dust, although it lies hidden within the matter of things. Its origin is infinitely larger. It turns out that it needs a prince to recognize this: a messenger, an envoy from the great consciousness. And the glass slipper, the tiniest proof of Cinderella's true origin, is the passport through which the soul is able to enter into a new and better, royal 'marriage'. Together this grand consciousness encircles the old and restricted one, and wants to penetrate it completely. Not to take it over, but to fulfil it and make it immaterially happy.



II

Gretel and Theseus

The world keeps on turning and fairy tales come to life again.

Hansel and Gretel (the masses) are lost and arrive at the candied house of the witch. Could her name be Wi-Fi? They snack from the little house that is made of candies and cookies. Hansel. Symbol for the ego of the masses, becomes fat and sluggish. But Gretel is conscious of the danger and she doesn't want to become fat and fattened up to be served up as supper and be sacrificed to the spiders in the web. The fire is stoked and the earth becomes warmer. The witch (Wi-Fi? Facebook? Tinder? Twitter? Snap chat?) occasionally checks if the children (the masses) are fat enough yet. Gretel misleads the witch and puts a little stick instead of her finger through the bars. When the time is there and the fire is hot enough (how long will that still take for us?) the children are picked up; the witch sucks away at all their energy and uses it for her own purposes. But Gretel, 'spiritual' as she is, is alert and pushes the witch into the fire, so that it is she who burns. Now there are two fires burning, the fire of the witch and the fire of the spirit. The fairy tale puts the children – us – on the track homeward, and that is what they have always done. A spiritual fire shows the way back. There have never appeared so many children's books as at the present time, and it is good that fairy tales gain significance again. Everyone recognizes himself in them, individually and collectively. Fairy tales tell us much more than one generally imagines. They are retold again and again

in times of need.. We must learn to understand them again, grasp their language for our time and catch way their real meaning. Man is a being of flesh and of blood that flows through the arteries. Blood that can be stirred. With enormous, and almost incomprehensible force the heart pushes the blood through our body.

The earth also has a heart, an ensouling core in the innermost centre of the earth. And the air, oxygen, nitrogen and carbon dioxide that we need to live, are for as long as we can imagine, continuously supplied, giving us life and this over and over again by Gaia's (the earth) incredibly sophisticated organism, in cooperation with the sun (Zeus or Jupiter) where the spirit of life is purified and made suitable for us, to properly serve mankind and its development. Not to bring about her destruction, as a result of other forms of inferior life, robbing him of his life-energies.

The earth and the human beings upon it are eternally bound together but sometimes it seems as if 'the beast', the dragon of the myths', has been let loose to devour everything that is delicate, refined and noble. Where is the high-spirited Michael, or George, to slay the beast?

The earth perspires, the people are gasping for breath, and these energies search in many ways for an escape. Therefore the intelligent way is to become 'in charge' of your own system and to bring the spirit back into your life, and then act upon it. View your fellow men once more with the eyes of that spirit; turn your eyes away from the crystallizing face of Medusa, let

yourself be led by the thread of Ariadne.

You can take away the Minotaur's power over your actions or throw the witch into the fire. For the witch stays alive as long as your consciousness allows it. Through this thread what was once a labyrinth, becomes a sevenfold spiral way. Theseus slays the monster. Gretel gives the witch a last little push. Whatever happens, trusting in the spirit is important in your life. Do not let the thread slip out of your fingers! The 'fire of the Spirit' is never extinguished.

The hopeful suggestion is in so many fairy tales, myths and holy writings that illuminate this subject and hopefully us from many different angles. As does the fairy tale of Snow White and the Apple (!) with the missing bite. The seven phases of service that one goes through in the little house of the dwarfs. The deep sleep caused by the apple, the prince, the spirit that awakens the essence with its kiss out of the transcendent domain of the grand consciousness. The giving of the kiss applies to everyone. Everyone is being touched. Wake up, hurry up, is its message. ★

Two kinds of time for two different worlds

In pre-Columbian Middle America the Indians made use of two different kinds of time, Tonal time and Nagual time. Tonal time is the real-time of our daily life in which an hour consists of 60 minutes, which we use to bring our life into some semblance of order through planning and structuring in order to regulate the bewildering unpredictability of our lives. For this purpose we make use of our ego-driven thought-machine, which will have us believe that our life is 'makeable'. Cities and organisations are structured around Tonal time. Nagual is liquid time – inner time. In Nagual time our sense of time may be longer or shorter than the clock time. Tonal is one-dimensional. Nagual has two dimensions: our own inner dimension and behind it a second otherworldly dimension that can only be entered by first entering the Nagual.

Nagual is also the reservoir of our intuition and, as such, the door to higher consciousness. When it is not possible for us to retreat into Nagual from time to time we become hyper-charged, burned-out, depressed.

The otherworldly dimension of the Nagual was also known as 'the unknown Infinity' which was impossible

Your true companion on the path is your sincere yearning for the Truth

to describe in words. It was only to be experienced within the inner being. It is wryly funny that science is now trying to create an artificial Nagual by means of what they term 'virtual reality' systems. What's in a name!

How does one travel from the Tonal to the inner Nagual and hence to the otherworldly Nagual?

The first step is a sustained investigation, with ruthless honesty, into what you encounter within yourself, with regard both to your hindrances and your spiritual potential. This is an investigation by means of our 'observer.' It is a bias-free observing with the eyes of the soul. The

soul is a wondrous instrument: through the eyes of this observer we may look at ourselves from a distance. This is something completely different from our 'inner critic', a sub-personality in our ego system for which no situation is good enough.

Although the observations of the soul in Nagual time occur in silence, it is nevertheless a dynamic process. It requires determination and courage to confront (and continue with) essential questions like: 'Who am I? What does life mean to me? What is true for me in my existence? But is that really the Truth? What actually remains of me if I give up my roles and my importance? Where do my deepest essence and yearning really lie?'

These questions will confront the seeker in Nagual time. Keep these questions alive in the silence of the soul. The answers will not be very palatable for the ego, for the masks and the roles in our theatre of life will be mercilessly revealed to us. But keep observing in silence and do not answer the questions by means of your thinking process.

Staying with the questions will most likely one after the other peel off your judgements and convictions about how life and the world and yourself should be. Only then can the next step be taken and exercise its effect within you: the dimension of the sacred silence of the Otherworld Nagual. This dimension will create another Reality.

The only way to enter and stay there is to let go of all your 'truths.' And very amusing: even your assumptions about spirituality will wither and die for they were additional barriers against the emptiness into which your self-surrender brings you, within which the real spiritual experience takes place.

Your true companion on the path is your sincere yearning for the Truth. Or, in the words of Rumi: 'What is unreal agitates the heart but Truth brings joyful calm. Through the window between heart and Heart flashes the Light that separates truth from lies.* ★

* Rumi – Masnavi – II 2732



Shocking Experiences

- *Kiss the devil*, were the words the band was singing with full conviction when the gunmen fired their salvos into the audience at the Bataclan concert hall in Paris.
- One of the highest rates for pension fund investments is in shares in the arms industry, so people continue to invest in them in order to draw the highest possible pension.



Bataclan memorial © Lewis Potts, Paris

Two examples of how the world shocks us: in the one instance, by its sheer terror; the other is a slowly strangling due to its perfidious morality. Both loom undeniably before our consciousness. Man profits from and continues to exist by the death of other, frequently young, people because every bullet means a sales profit.

Would such shocking experiences also contribute to a rude awakening? Or don't you dare to draw these conclusions by countering: yes, but I never wanted it, one cannot be answerable for what those maniacs do with their weaponry? Dare you face this realization? That the world has come to this? That when we thoroughly think about it, we are both shooter and victim, or at least make this possible, and that we have neither the strength nor the ability to force the world and society to change its course? And if you think along with us in this vein: do you also see that everything around us cuts us off from our inner knowledge? That it impedes our observing the world, society, others, yourself and your inner life calmly and objectively? Young people ought to want to be authentic, have authentic experiences and share them. Is that not their collective quest? Is that not the reason, though mostly unspoken, that they gather at the festivals and in the clubs etcetera?

'The first man, Adam, received a beautiful light-garment of concentrated light and element-forces, at the time when the elements were not yet fragmented by the paradise curse but consisted of one power-element. Man has lost that light-garment through the fall. The coarse, tangible nature-form now predominates. As a result, the light-being has withdrawn to our innermost essence as a small latent light-spark, a seed-kernel and this tiny spark of light anticipates possessing the complete light-garment as soon as the purifying fire of divine alchemy accomplishes the reversal.'

Karl von Eckartshausen, *De magische krachten der natuur*. (The Magic Powers of Nature)
Roze kruis Pers, Haarlem 1992

They sense something of the great potential and the lofty purpose slumbering in them, but there is no knowledge of how to unlock it. They anticipate finding it together but the road has many obstacles and going from one obstacle to another is depleting their energy and one can soon lose heart. It is an extremely bitter, but evidently necessary road of experience, for young and old.

The old bear a collective responsibility for the shape of our society, the *res publica*, the state of the nation. Yet they too started young and had great hopes for their own future in this world - within the narrow margins set by their predecessors. But that hope turned into the bitter staccato of machine guns, visions of happiness smothered in the flash and smoke of bomb belts and beheadings.

We see all this starkly focused in the events that we collectively go through and one can only hope and pray for one thing; that all these experiences lead to a turning point in the quest; lead to finding a vertical path, to the finding of an inflow of healing insight, trust-giving Light that reaches the heart and provides a new starting point which brings the outer life and the growing inner consciousness into balance.

Science uses the word vertical in order to avoid the words God and belief, which shows that there is nevertheless a great need for (non-believing) religion. There is a resurgent desire for religious experience

in a secular world. Many studies highlight the inability of modern man to believe, and of how people can suffer thereby because they simultaneously feel the need for religion.

'It is plausible that as long as human beings are mortal and otherwise limited, at least mentally, a significant proportion of them (despite their inability to believe in the traditional sense) continue longing for more than the cognizable reality and dream of a state in which the scientifically-regarded-impossible is possible'.

The impossible is possible because nothing is stronger than the power of the human heart. What the heart desires, it draws unto itself, despite apparent limitation and opposition, right through astral fields, through worlds even. What it attracts is nourishment. He who desires the impossible, attracts the impossible. Light vibrations pour in and it is certain that the heart experiences this as consolation and illumination and thereafter the head learns to discern.

Then one is neither the shooter, nor the victim, but free, liberated, embracing all and everyone in the great, inner space of the free human being, the spirit-man. That is, he, she receives a connection with the Light, with Gnosis, inner Knowledge, Love-wisdom. And WITHIN that inner space, from that space-without-judgment, you can do something with your compassion, right amidst the harrowing reality.

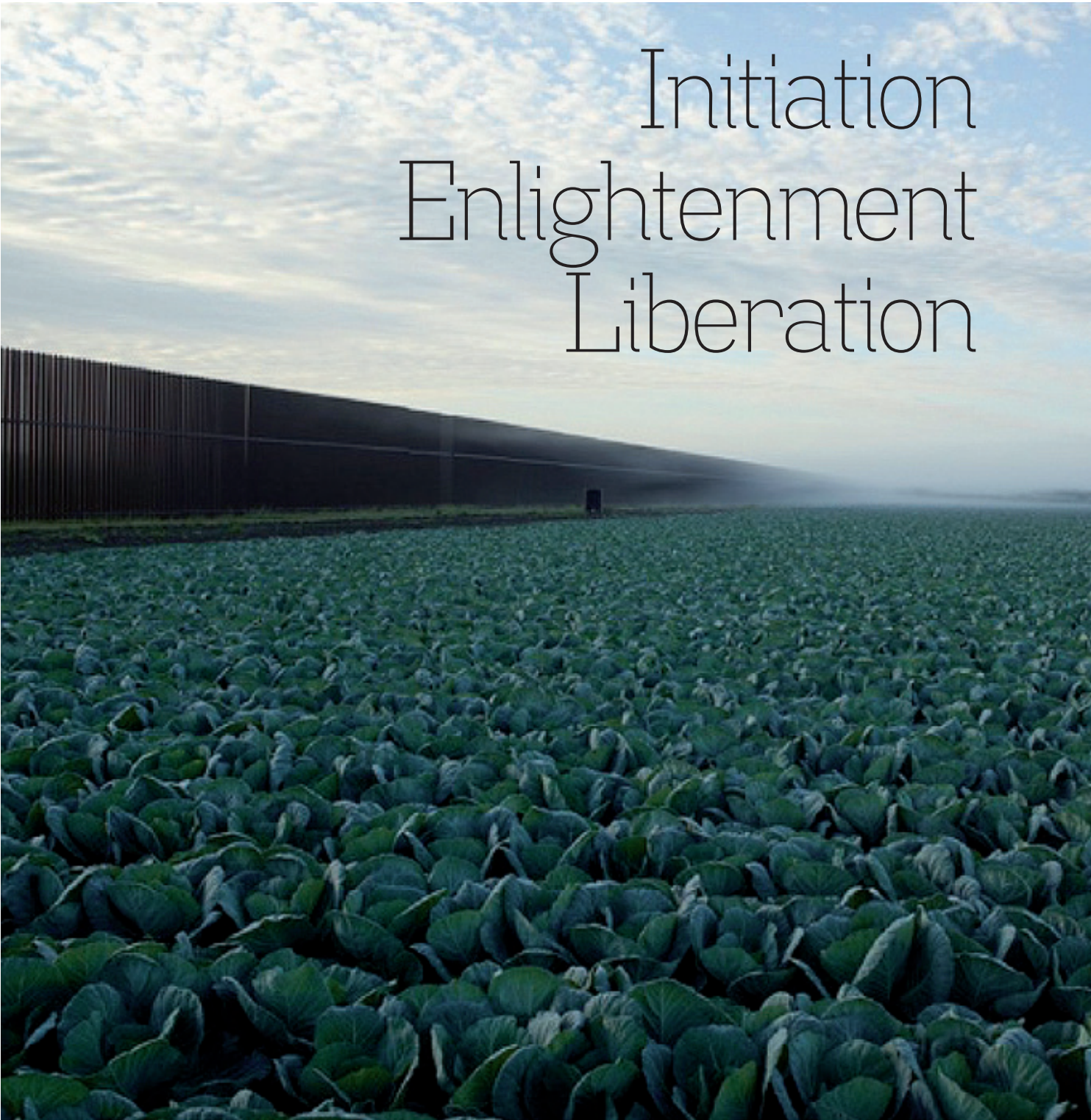
Within that still, silent centre point, with the help of the Light, and with your enlightened thinking and pure feeling, you can give a little support; better even: you can extend a Ray of Light towards neutralizing the polarization brought about by the acute violence on the one hand and creeping cynicism on the other. ★

Reference

Koert van de Velde, *Flirten met God. Religieusiteit zonder geloof* (Flirting with God. Religiosity without faith). Publisher: Ten Have, Utrecht 2011

unexplainable and vague? It is the urge, the will to know the meaning of life, to go the Path, out of here. Who are you? What makes you 'you'? The specific Path is formed by the tension of "wanting to break out" and not knowing "what's next?" You go a Path aware or unaware. There is no standing still; the cosmos and you, too are continuously in motion. Becoming aware of the Path and going the Path is inevitable. By accepting the inevitability and becoming part of it, is liberating. Then the Path will be for you a liberating Path. As long as your ego determines your way of life, you will keep searching for the Path. As long as you go your Path, your ego will go with you. To you the choice whether you make that experience into a joy or a burden! ★

Initiation Enlightenment Liberation



Border cantos cabbage crops near Brownsville, Texas. © Richard Misrach



In these times where spirituality, New Age and esoteric knowledge is available for everyone, it can be helpful to take a closer look at the basic concepts that have 'seeped' through from the true mystery-schools. What are the differences, what do they have in common, and what influence do these precepts have on our consciousness?

What do we mean by these terms?
Initiation: What does this often misunderstood term truly mean? How does it relate to unveiling and discovering the inner world of the soul and her symbols? Is it possible to reach spiritual enlightenment without an initiation process?

Enlightenment: This is a grandiose and overwhelming event in the life of a human being. It transforms completely his perception of his immediate reality. Enlightenment could be defined as 'awakening'. Whoever reaches the state of enlightenment, understands that he has been in a deep sleep until now.

Liberation: Ordinary life can be seen as a cycle that is ruled relentlessly by the laws of cause and effect. Therefore, since the dawn of mankind, the labyrinth stands as a symbol for our path through life. We search for an exit of this labyrinth, but we get lost again and again in its maze. Only one path leads to liberation. We have to find it and truly go it using our intelligence. But an intelligence in a state of awakened consciousness on the basis of a true initiation process.

Purification of consciousness

What we actually understand as human attributes are determined by our consciousness: reason, discernment, free judgment, and creativity. Every human being has self-awareness and a self-confidence by which he defines his identity. His identity is a result of his character and the experi-

We can know truth only when the instrument of perception has been prepared

ences he has had in his life. Most of the experiences we have result from situations of the world we live in. Because these are fleeting situations constantly change, ancient wisdom called the personality and her identity 'illusionary'. We do not know who we truly are and therefore we can not know ourselves completely.

Since the dawn of mankind the voice of wisdom will ask everyone who tries to come near the truth three questions:

- Who are you?
- From where do you come?
- Where are you going?

Those questions are today as valid and relevant as ever. They still urge us onward and challenge our consciousness. If we want to speak about initiation, enlightenment and liberation we have to immerse ourselves into the essence of knowledge. We can know truth only when the instrument of perception is honed. The consciousness is the instrument for the search for truth and the one to answer the three questions. Therefore we have to be very observant of everything that influences our consciousness.

Consciousness is not the same as mindfulness. Neither is it the logic-analytical ability of the brain nor the ability of expressing thoughts in structured words and sentences. Thinking is but a part of the consciousness. It is only one of its instruments. Beside it there are other parts

of the same or even greater importance. There is for example the emotional life with all its desires, longings, hopes, fears and emotions. Furthermore there is the power of the will with its persistence and resilience a part of consciousness. We should not mistake our wishes and desires (which are emotions) for our will (our intention). We are often not sure if our thoughts are the result of a logical thinking process of our mind. They could also be the result of our wishes and desires or of our will and intention.

Pythagoraic initiation systems therefore had a initiary phase of preparation: purification. It is indispensable, because the consciousness has to be clear and transparent to be able to see the light without being blinded by it. We will have to be able to differentiate between the different factors that form our state of consciousness.

The stage of purification has three requirements:

1. Avoiding or overcoming all influences that cloud or distort our consciousness, e.g. by the use of alcohol and drugs.
2. Observing our inner being which includes our emotions, our intentions and our thoughts so that we can determine their influence on our views, orientation and soul state. It is especially important in this respect to be careful of our sympathies and antipathies.

3. Forming, strengthening and maintaining a firm ethical foundation on the basis of spiritual principles.

Liberation is preceeded by three stages: Purification, Initiation and Enlightenment.

Each leads to the next and reveals new possibilities. Having arrived at one stage doesn't mean that we subsequently can master the next stage.

Figuratively speaking it could be said:

Purification is like the *conception*,

Initiation is like the *pregnancy*,

Enlightenment is like the *birth*

Liberation is like the *growth and development* into an independent, free adult

Purification is the preparation so the Spirit can fertilize the seed of the new inner being.

The classical Rosicrucians of the 17th and 18th century spoke about the fertilization of the 'Seed corn Jesus', - 'the Rose of the Heart', - the latent center of the original human soul. This is what conception means.

During the *initiation-processes* all the new organs, which the new being needs for its manifestation, develop. We may compare this to a pregnancy.

Enlightenment is the direct contact of the inner being with the true life: It is our own first breath in the glorious breath of God. It is the leaving of the womb and entering into the world of Light. Enlightenment is the process of birth. Liberation is the process of growing of the newly-born being.

It is the development of the new being and its attaining of the abilities in order to follow and fulfill independently the plan of its life. This is the growing-up. The three processes of Initiation-Enlightenment- Liberation are intertwined. Each stage also contains elements of the other two stages. Sudden moments of Enlightenment are often the trigger for

us to search for the path. We see these processes as successive sections of a path that leads from a *dialectical, nature-born* human being to the *heavenly, divine* human being. By this we become aware that knowledge of the path and knowledge in a general sense are not the same.

Not everything we think that we know is truth. When we are on the path we experience the truth of the words of Socrates: "All I know is that I know nothing." But we receive with every step on the path the knowledge that corresponds with that phase.

Initiation

There is much literature available on the subject of initiation. We can find surprisingly helpful and guiding information and also many mysterious and incomprehensible items. We will try to describe our view in a simple and comprehensible way.

First, a few thoughts on the meaning of the word 'Initiation'.

It is a word that is also commonly used for an introduction into a certain field with all its knowledge and qualities, its so-called 'secrets'.

The word 'Initiation' literally means 'Beginning'. An initial is the first letter or the beginning of a text. Since ancient times an Initiation-school was also called a Mystery-school. This indicates that such a school tries to come closer to the mysteries of life.

The same could be said of a University, for example a Faculty of Biology. There the secrets of life are researched. However, in an Initiation-school this also includes the activation of special possibilities of the consciousness.

The word 'discover' has to do with initiation and mysteries. This is because reality seems to be hidden under a veil, which we have to lift to see what reality

truly is. To discover something means to take off the cover - the cover that is the shield between the reality of something and our perception of it. What we discover in this way already existed but was hidden from us. We usually base our normal life on concepts that make reality seem rather veiled.

To unveil reality we have to ask fundamental questions about our life and bring it into a new order. In this way discovery can become initiation and the beginning of a new stage in life. Our true inner being is unknown to us. If someone asks us: "Who are you?" We usually reply with our name. But this doesn't say very much. Our true identity and our inner being remain hidden underneath countless veiles.

Based on this situation most initiation-systems ascertain that every human being is part of two nature-orders:

a) First of all there is the earthly field of existence, - the transitory nature. The human being has a biological nature-personality, which originates from the earthly life field. This personality has great possibilities and abilities and represents the crowning achievement of the evolution of nature. The personality has a transitory existence and is repeatedly subject to illnesses and diseases until physical deterioration sets in and finally death is the end.

b) At the same time and in the same space there exists an immortal, divine nature. The human being is in his innermost essence a spirit being that originates from the divine Nature. This spirit-being incarnates into an earthly personality so it has a "vehicle" to manifest and express itself. It longs to build a bridge to the divine Overworld for which

it needs the full cooperation of this "ego-vehicle". Thereby it becomes possible for the earthly personality to encounter and know the divine being. In this way a connection is formed between the divine, eternal nature and the earthly, transient nature.

Initiation-systems aim to prepare the nature-born personality for this encounter and make it suitable for the revelation of the divine being within the personality. For this different methods are used. We can distinguish three different variations:

1. There are systems that use exercises and mantras to split the consciousness from the earthbound personality. (Similar to what happens during sleep) Free of physical ties the consciousness travels into the spheres of the astral world to gain first hand knowledge.
2. Then there are systems that try to bring the personality in a state of highest purity and refinement, so that the light of the divine can be reflected and manifested within it.
3. And finally, there are systems that aim for the alchymical transmutation of the nature-born personality – even unto the molecular level. In this way it is actually the emerging of a new personality who seems to be identical to the old personality, but in reality is a completely different, new personality, a new Sould-Self. Atoms and molecules of the transformed personality are of considerably higher vibration than are usually found in the earthly life field. The path of the Rosycross is based on this third initiation system. It seems to be the most favourable system when we take the developmental stage of modern humanity into account. Later more on this sub-

Our true identity and our inner being remain hidden underneath countless veiles
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ject. This third method also avoids the disturbances and dangers that may occur with the methods of personality-splitting and personality-culture.

Within the human being exists a divine being, even though it is more or less hidden and latent. It is a spark of the great universal, divine fire. This spark potentially contains the entire wisdom of the divine order. In order to decipher and comprehend it, the consciousness has to become open for the language of the mysteries and learn to understand and follow its precepts.

This language can't be studied in a language school. If this would be the case it would suffice to attend some courses there. It would mean that the many years spent in a mystery-school with all its assignments would be superfluous. The language of the Mysteries is not irrational, but is based on a logic that differs from the logic system that we are accustomed to.

The language of Mysteries is complex and is always passed on in the form of myths, symbols, images, allegories and parables. Sometimes it finds expression even in contradictions or paradox statements.

During the initiation process the candidate is gently guided through a time of preparation, allowing his perspectives on the tri-unity of God-Cosmos-Human being to slowly change.

Stele of Vologaeses III., king of Parther (105-147) in full regalia.
He brought peace to the kingdom of Persia after the Romans had withdrawn their armies in the second century. He holds a sacrificial cup in his left hand. His right hand points towards a fire site.
An inscription in Pahlavi on the other side says: "The body of the grandson of king Vlksh (Vologaeses). Vlksh, the young king...."



Much information and knowledge is necessary to understand the manifold components of reality and one's own position in it. The candidate continues on his path in many small steps and with a growing understanding for the subtle inspirations that are like a distant call emanating from the divine inner essence. While this stream of light forces is taken up in the candidate's purified consciousness, his intellect often still tries to 'translate' everything into its familiar dialectic system.

Thus it may happen that with the awakening of a new spiritual ensoulment, the illusionary structures also become stronger. This is a 'side effect', a consequence of the alchemical process of separating light and darkness in one's own inner being.

The illusions get stronger as a subsequent reaction to the birth of the spirit-soul, – the unification of the spiritual with the material. Illusions are present in the astral sphere, on an emotional level as well as in the mental sphere – the area where the thinking process takes place. This is the reason why the candidate in the mysteries will sooner or later be confronted with his 'inner enemy' which blocks his cerebo-spinal nervous system and hinders him to reach the stage of contemplation, – the inner, quiet seeing. Initiation is not just a simple learning process. It is accompanied by an inner struggle.

On the one hand there is the new human Being that grows in the radiant light of divine knowledge and stands in the process of being born. On the other hand there is still the old mental and astral being that offers fierce resistance. Its existence is threatened and it cannot allow that the main focus of the personality shifts away from its influence. Consequently in the entire initiation

process all attention must be focused on acquiring a clear insight and consciousness of our dualistic nature and its different manifestations. What we call 'good' and 'evil' appears in this context in a new light. It is not morality, good conduct, lifestyle or obeying rules that are important. It is about a deep knowledge of the true causes that stand behind all moral projections.

The typical interplay of good and evil will thus be unmasked. All sham and pretence will become exposed through intelligent self-awareness. Emotional reactions like sympathy or antipathy will recede. The candidate knows that the Only-good exists solely within God. Only when living within Him and for Him can a human being live in the absolute Good. He will make use of the diving-spiritual impulses in his life despite its dialectical drawbacks and resistance. Every thought, every emotion, every activity of the will, every deed based on these impulses will permeate the nature being and will be a "building stone" for the new soul-being that is a being of a new etheric nature.

Let us summarize:

Initiation is the process of a continuing opening up of the consciousness for the light-stream of divine knowledge - the Gnosis - and at the same time, with the help of the language of mysteries, an increased understanding of these impulses. Initiation is not a summary of ceremonies and rites conducted by a spiritual leader. It is rather a summary of impressions and experiences that promote an increasing understanding and openness of the candidates for the reality of the growing spirit-soul within him and also for the reality of his 'old' nature, which will resist this process for a long time. All this entails an inner struggle, a

spiritual growth and an understanding of the *Living Word*. The process culminates in the discovery of the true identity. At a certain point the new soul powers have their structure established within the old body. That is why it is said that initiates receive a new name. And at the culmination point of this process many of them indeed took on another name. Going the path of enlightenment does not mean that someone is enlightened yet. Enlightenment is the crowning result of all exerted efforts.

Enlightenment

When we speak of a birth there is sometimes also a mention of 'seeing the light of the world'. The new being that developed in the darkness and protection of the motherly womb, has to pass through a narrow tunnel to reach the light and the sun. When the new being emerges it takes a deep breath: it comes into direct contact with the atmosphere. In our planet's atmosphere are the elementary substances of our life present: Hydrogen, Nitrogen, Oxygen and Carbon. We cannot live without them. We experience something similar at the birth, – actually a rebirth – of the Spirit-Soul being.

Enlightenment could be described as an *awakening*. It is an opening of new eyes, – the eyes of the soul-being that has developed during the initiation-process. Gautama Buddha described his grandiose experience in the shadow of the Bodhi-tree as an Awakening. Upon awakening from sleep the dream-world with its experiences usually vanishes as if there would be a barrier that denies us access to it. Normally we don't bring our experiences of waking hours into context with our experiences during sleep. We will get back to this important point later.

Enlightenment is the crowning result of all exerted efforts

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Enlightenment is not only a change of consciousness. It is also a change in the appearance of the form. Something changes noticeably in the physical structure of the human being (in its physical and as well as etheric aspects) as well as in his way of perception of the reality. Brain waves are – so to say – re-configured. In computer-terminology we would use the term 're-set'.

It is a system-reset that deletes wrong sequences of images and brings back the original configuration. This is the case when the new soul being has evolved. If someone experiences this change, he does *see* things in another light.

The brain cavities are flooded with an intense light that chases away every shadow and darkness. In this moment the candidate truly *knows*. He possesses *true knowledge*. He understands that he is the son of the One. He is once again at one with his true identity.

After this experience Buddha received the name *Tathagata* which means: 'he, who left everything behind'. And he said: 'The Tathagata has unveiled the primary cause of all effects and their causes.' The enlightenment, the first and fundamental contact with the nirvanic field of being, is the break-through into the world of *causes* – causes that are the progenitors of the effects of our world, including our own earthly existence. In this context we would like to point

out that there is a difference between knowledge in the sense of learning and intelligence, and knowledge that is based on experience and wisdom. The reader 'knows' that at this moment he is located somewhere and is reading this article.

However one could say that most likely no one knows the *true cause* for being at a specific place. But shouldn't we strive to gain first hand knowledge about why we do what we do? For this we have to gain access to the world of causes. Everything we perceive with our senses and everything we conclude from our experiences with the outer world belongs to the *world of effects*. Even what we define as a cause is nothing more than the effect of other effects, which only lay at a deeper level and whose causes are more difficult to explore.

The new, enlightened consciousness has access to a dimension that remains inaccessible for the nature-consciousness. We know the axis of length, width and height as well as the axis of time with its terms of: before - now - later. Beyond these the new consciousness expands into a dimension that we could describe as *depth*. The new consciousness can permeate deeply into the known dimensions in such a way as if it would penetrate each dimension in a vertical line. The fact that our normal consciousness is unable to form a picture of this different dimension of life already shows that it is not an enlightened consciousness and can therefore not reside in the universe of causes. As one needs two eyes to perceive the three dimensions of space, so is the *third eye* necessary to behold the fourth dimension. The 'third eye' opens at the moment of enlightenment "...and his face shone like the sun..." says the Evangelist Matthew



Demeter, who teaches the art of agriculture, hands the young Triptolemos a barley seed - a symbol for humanity. Behind him stands Demeters daughter Persephone, who had been stolen by Hades and returns every year from the underworld. Her mother's joy about her returns brings spring and summer. This relief relates to the small mysteries, the mysteries of the eternal return. They were secret but every free citizen of Athens could take part in them. Copy of a relief from ca.450-425 BC, discovered at Eleusis near Athens, National Museum Athens

when he speaks about the enlightenment of Jesus. A new light radiates from the face of the enlightened.

It has its focal point on the forehead, or more accurately behind the forehead. The point of contact there is the hypophysis. The physical consequences are tremendous. Elaborating further on them would lead too far in this article. In this context we would like to point out the following: the hypophysis is the main gland of inner secretion. Almost all hormones are produced and controlled via her influence. The main elements of our character stand in connection to the functioning of our hypophysis.

Our mood, our sexual orientation, a great part of our sensitivity and inclinations affect the activity of this gland. This leads to the conclusion that enlightenment completely changes all inclinations and dispositions and raises them to a higher level of vibration.

A new energy and a new attitude of life are the consequences. It is not about careful plannings and considerations or discipline and using a new method. It is a spontaneous new state of being.

The mind, freed of its animalic conditioning, experiences for the first time what 'thinking' truly means. There is a difference in which way and method enlightenment is reached.

We would like to reflect on this a bit further.

Enlightenment is the result of an abundance of experiences that reach further back than the current life. The teachings of reincarnation are part of the philosophy of the Golden Rosycross.

Who is reincarnating? - It is the immortal divine being that is hidden within the biological human being. We call it the 'microcosm'. The mortal human being is enveloped by his life-system. Over the

course of countless incarnations many experiences, insights and knowledge accumulate in this life-system. They are so to speak the 'inheritance' for each new human soul that inhabits the life-system. (Similar to the SIM card of a cell phone) The soul can either dismiss this inheritance to a certain extent or may use it in one way or another. There are microcosms that display an enormous maturity and certain 'saturation' in experiences. It is also possible that our personality lives in such a mature microcosm. Then it could happen that in a psychological moment the world of causes suddenly breaks in, accompanied by an experience of light. This wonderful experience is of exceptional value. But it is not the result of an initiation.

We might think: 'Whatever. Is this even of any importance? The experience itself is what counts!' A simple example can show the difference: Imagine we go to sleep in our bed in the evening as we usually do. In the morning we awake for miraculous reasons on a bed of straw in the settlement of an Amazon tribe. We have had heard of this tribe and before we fell asleep we had the profound wish to get to know this tribe.

Let's compare this with the experience of someone who has the same wish and therefore for many years studies the language, costumes and life style of this tribe. Then he undertakes his journey to this tribe. He is prepared and adapted to whatever might confront him.

The experience of awakening in the midst of the tribe is in both cases the same. But the arising possibilities and consequences for each person are fundamentally different. This somewhat stilted example illustrates that the path to the desired goal requires physical and psychological preparations. Being prepared shields us from dangers and

A good
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makes it possible to face the unknown in the right way. When we read the numerous reports of people that had a light experience, we notice that those who did not undergo a purification and initiation process express their experiences and impressions with the help of images of their personal surroundings. If this sudden experience is undergone by a Hindu he will refer to Krishna and images of the Hindu-culture. A Christian would use Christian thought images to describe such an experience. And if it is an Agnostic, he might speak of energy-fields and planet spheres.

On the other hand the candidate of an initiation process attains a precise, rational and competent knowledge, which allows him to project his experience with the light accurately. He can benefit immensely from the possibilities of enlightenment. Whoever has not undergone such a process has difficulties in going beyond the contemplative phase. Enlightenment is not the goal.

The encounter of the light experience is not sufficient on the path that lies ahead of us. It is about *Liberation*. Everything depends entirely on what the enlightened person will make of this new situation. Liberation corresponds to the adult stage - the stage of the mature soul who consciously unites with the Spirit.

Such a growing-up is not an automatic process. It is not just a growing older. It rather needs an intense self-creative activity and an inner work on one's own being. Here it is important which system of initiation is followed. Liberation crowns the process of evolution of the human being.

Liberation

Liberation means: 'to let free Something that was held bound' The 'Something', which was held bound has already the

necessary prerequisites within itself. So it can act from within according to its nature and purpose. But there is 'something else' that hinders it. We will explain this in a simple parable: A wooden block is tied with a rope to a stone and therefore held on the bottom of a lake. As soon as the rope is loosened the wooden block rises and emerges – in accordance with its nature - on the waters surface.

The eternal, divine being within the human being is chained to dense matter by strong shackles. We only have to loosen the ties and remove the shackles. Then the divine being will rise according to its nature and leave behind the influence of lower nature that held it imprisoned until now. The divine being will emerge into the divine world.

We recognize in the human being two life principles, two life nuclei: a divine, eternal principle and a planetary, transient principle. They find their expression in a threefold structure:

- a spiritual,
- a soul-like, and
- a physical system

We will call it 'Spirit, Soul and body'.

The two principles blend together in this structure.

Within the body these two principles merge within the heart. The point of contact in the body is for the divine principle the *Rose of the Heart*, the center of the microcosm. The structure of the heart is attuned to both life-principles. It is therefore a very special organ.

Our **soul**-structure is formed by five systems intertwining:

- the blood-fluidum
- the endocrine –fluidum
- the nerve-fluidum
- the spinal-fluidum and
- the consciousness-fluidum

Mithras and the bull: This fresco from the Mithraeum at Marino, Italy (second century AD) shows Mithras slaying the bull. The Mithraic mysteries initiate the candidate in seven grades into the secrets of the Cosmos.

The slaying of the bull (Tauroctony) symbolizes the power of Mithras, the faithful son of Ahura Mazda the Sun-god who directs the entire universe. This cult marks the age of Taurus in its transition to the age of Aries. Mithras himself explains it like this: 'the first grade Corax (the raven) is for those who heard my teachings from the mouth of the priests and wish to follow me.

At the second grade a man will become a Nymphus (bridesman) because he is married to my faith. Miles, the soldier fights for me, and Leo (the lion) hunts on my side to drive out evil. Persis (the Persian) burns the evil with his torch and illuminates the path for my followers. The sixth grade, Heliodromus (the sun-runner) will strengthen my followers so that they will ride in the sun-chariot to Ghoan (the original domaine of the human being) and there sit beside the Pater, my father. There they will be beyond reach for Ahriman when his time has come. I will be there and take care of the table. Now I have to go and prepare the table for him and for all the others that follow the laws of Ahura Mazda (the light) which I taught you. ' Translation after: ©Kleio's gefluister. ('Kleio's whispers') Frans Schobbe, 2004



The blood-fluidum is the most concrete of these five and therefore the most firmly bound to the physical body. The consciousness-fluidum is an opposite to this and the most subtle and mysterious. It is therefore mostly bound to the spirit-structure. The other three system-fluidum, the endocrine-, the spinal- and the nerve-fluidum, form the central nucleus of the soul.

The contact of the transient and the eternal is possible in each of these five fluidums of the soul.

The spiritual structure of the human being is - in its eternal aspect - the microcosm. It consists of a complex formation of electromagnetic power lines.

We can imagine it the drawing of the structure of an atom.

The microcosm is an electromagnetic sphere and a spatial projection of the divine spirit spark. We also know it by the terms the 'Monad' or the 'Original Divine Being'. It is reflected physically in the electromagnetic configuration of our brain. In our earthly thinking the Spiritual shows itself in its transient aspect, although the thinking can also be filled with divine impulses.

So we could say that the divine and the earthly being are united in a threefold webbing of spiritual, soul-like and physical qualities.

The encounter of the light experience is not sufficient on the path that lies ahead of us

There is a spiritual webbing, a soul webbing and a physical webbing. This threefold webbing, or net, is formed by lines of power or 'threads', which belong to the nature being. Figuratively we can say: there are "vertical" threads (of the divine) and "horizontal" threads (of this nature). The more experiences a microcosm has gathered in the course of many incarnations, the denser is its threefold net and the more shapes and colours will it show. And there is also a greater diversity in possibilities for the personality inhabiting it.

In Antiquity, when a human being had reached the stage of liberation, this net or webbing was called the 'magic carpet'. He had gained complete freedom of movement for spirit, soul and matter with his liberation.

Liberation is nothing but the overcoming of everything that hinders this freedom of movement. But we know that it is not easy to reach this stage.

Picture the situation of a human being who has purified his threefold structure as much as it is possible for him to do. There is evidence of this change in his physical body and in his blood. He may then advance to the process of initiation with the prospect of success. The crowning of this process is Enlightenment, the state of *Awakening* that is characteristic for a *reborn* human. Such person realizes that the actual alchemical work lies still ahead of him. Now he has to work on the energetical transformation of his physical body.

By his attitude of life, his way of living, he makes it possible for new forces and substances to work within him, so that his physical body to a certain extent is able to form a union with the soul-body. As long as this is not yet possible his body remains in a field of transiency.

At this point the candidate has a special experience. Everything he has so far experienced, all the changes in his life affected only the accessible areas of his human system. But now with his new awakened and all-permeating consciousness he discovers that there is a realm that was unaccessible for him until now. It is the Innermost of the Inner.

In Antiquity this sanctuary was called 'Sanctum sanctorum' – the most sacred sanctuary. It was the most sacred area of the temple. We would like to call it 'Nucleus-of-the-nucleus within the nucleus of our life-system. Within this nucleus all threads come together from which the carpet or the webbing of life is woven. Using the word 'nucleus' three times correlates to the reality we can now experience: a nucleus is contained in a nucleus, which again is surrounded by a third nucleus.

When the newly awakened human being enters this Sanctum sanctorum for the first time, he discovers his true identity and his true 'history'. This is not the 'entering into a time-tunnel' and not the getting-connected with a time line that leads into the past or future. It is rather the area of the *eternal Now*, where

everything is present at the same time. When the newly awakened candidate understands what he sees, he will discover that there is one concrete point, where his entire threefold system in its earthly sphere is attached. It is the point where his divine inner being is bound to the wheel of birth and death, the circle of rising-shining- fading.

He realizes that he only has to untie his net from this point, so that his 'boat' can begin its crossing and his inner divine being may be immersed in the world of the divine spirit. At the same time he also knows, that in the case he will do this, he will have the same experience as when he awakens from his sleep in the morning: everything that happened before turns into a surreal dream.

This means that, as soon he loosens the ties, he will slowly lose all contact with everything that seemed to be reality until then. In that same place the "true reality" will appear and everything else will be have the aspect of a dream.

He will not cut the strands of the webbing. He will make no use of this possibility, at least not now.

Why not? Because he got to know the law of divine Love. This Love beseeches him to keep the contact with his fellow human beings in order to support them as much as possible on their way of purification, initiation and enlightenment. This is the Christian principle. Jesus Christ renounced his glory in order to come and help his fellow brothers. The Bodhisattvas face the same decision: they forgo Nirvana to remain in contact with their fellow humans to help them.

There is no greater sacrifice than this. It also has enormous consequences for our planet.

In this sacrifice we can find the cause for many events that take place daily without the deeper meaning becoming obvious. Living on this high level of existence and possessing an enlightened consciousness results in a drastic electromagnetic change of the atmosphere. The awakening of thousands, yes hundreds of thousands will be accelerated by it. He who enters liberation works also for the alchemical transformation of the circumstances on our planet. The work of the mystery school of the Rosycross works also on this basis.

From the Innermost of the Inner Sanctum of those who participate in this work, a continuous stream of love and power flows to mankind at night and by day. This will continue until all human beings have awakened.

We pointed out that time takes on another dimension in the sphere of the innermost nucleus. Yesterday, today and tomorrow are all one in this realm.

Therefore the victory is already a reality, even when we still exist in the outer realm and have to live through many earthly trials and annoyances.

We hope from our hearts that when the Gnosis - the divine wisdom - asks us the three age-old questions that each of us knows the right answer:

Who are you?

I am a ray of your invisible Sun.

Where do you come from?

From You.

Where are you going?

To You! ★



Arminius & Arminius



Externsteine

Anyone who concerns himself with the concepts of 'time and space' is able to experience the periodic shifts that occur in world history: it is a tremendous coming and going, a continuous change of earthly forms. The cause of these remarkable changes lies in the periodical circulation of the magnetic currents, as a result of which our planet arrives from time to time in a different dialectical magnetic field.

There is a fundamental principle: where the Light has once appeared, there it will return again. The Light, the divine-spiritual Essence, can indeed withdraw for a certain period, because e.g. the gnostic focal point has been crushed by an opposing party, but it will utilize every opportunity to save those who wish to be saved out of an inner urge after a fullness of experience. Therefore, when the Light is renounced at a certain place, it is immediately kindled again at another place, to spring up once more after a shorter or longer period at a formerly abandoned location.

Thus in the year 1965 the torch of the Light was kindled anew in the temple of the Van Rijckenborgh conference center in Bad Münden, Germany, at present one of the many foci of the Rosycross around the world. However, as a focus, it was already very ancient.

Bad Münden is in the direct neighbourhood of the Teutoburg forest, where the complex of the Extern Rocks (the Externsteine) is located, an ancient spiritual center in the land of the river Wezer.

Contrary to the lands in the southern and eastern part of the world, Europe, especially Northern and Middle Europe, remained almost uninhabited in the first thousands of years after the ebbing away of the last ice-age; but already *before* the Christian era in Middle-Europe, in what is presently Germany, Indo-Germanic tribes of tall, long skulled people established themselves in the area.

Apart from hunting, they also worked the soil. They knew how to use fire and at that time round and crescent shaped disks were already made as symbols for the sun and the moon. The mountainous landscape of the Wezer is rich with ancient Germanic sanctuaries, all to be found in the area sur-

rounding Bad Münden. Already before the beginning of our era, every settlement had its own place of worship, a place spiritually far beyond mere local traditions, with a radiation of super regional character and with its own, recognised sovereignty. Such a place was in particular the area around the Externsteine and the Hohenstein (the High Rock)

Most people, who visit the Externsteine, only see an imposing group of stones, whose age is difficult to estimate, as it often is for other well-known ancient sanctuaries. When one delves a bit deeper, one discovers certain similarities in the spiritual symbolism of the valley of the river Ariège in the French Pyrenees, In both places an initiation took place after a 'burial', termed the endura. An initiation in an almost impenetrable forest wherein the religious ceremonies were performed - unknown to the outer world. This forest probably formerly fully enclosed the fifteen sandstone rocks that form the Externsteine whose reach extends up to thirty meters.

Before we discuss the relationship between Arminius and the Externsteine, first some information about this remarkable rock formation. *Egge-sternstein* or *Externstein* means 'Star-rock at the Egge'. We discover the sun-altar that has been hewn high up to the summit of one of the taller rocks. Probably it was once used by a brotherhood of the sun. Opposite to this altar is placed a five-pointed stone, a pentagram stone. Other eye-catching distinguishing marks are the *Irminsil* and the *Moonline*. One must view the *Irminsil* (the pillar of Irmin) as the pillar of the world, the world-tree. It was considered a God given pillar, in order that the priest could connect himself with the divine; directed toward the polestar, it stood in relation

to the entire heavenly arch and the divine world. With regard to the Moonline: the sun was seen as the father principle and the moon as the mother principle. The present extensive cult of Mary is actually a continuation of the moon cult, then fashionable.

In the center of the complex of rocks we can see a descent from the Cross, but this exceptional work of art, the origin of which is not quite clear, is of a later date, viz. from the ninth century; with respect to beauty of expression one will have a hard time to find its equal in Europe. The remarkable depiction appears to represent a symbol of the passage from heathen to Christian. .

Rudolf Steiner has also gone deeply into the phenomena of that juncture and the life of Arminius, in connection with the Externsteine and the Romans. We draw some information from his findings.

Steiner considered the Externsteine and their surroundings as the spiritual center of Europe since the start of the Christian era. From here the greatest spiritual impulses were, radiated to the Germanic tribes in Northern and Western Europe by exalted entities who had brought their wisdom with them from ancient Atlantis, with the mission of establishing a development from a nature ensoulment to a spiritual ensoulment. Mankind in that specific period had to lose its still existing clairvoyance in order to enter deeper into the material world, using the experiences in the physical life as a school of learning. After some passage of time the binding with the spiritual world could then be realized in a new manner via the Christ influence. Closely connected with this event is the battle between the Germans and the Romans in the Teutoburg Forest under



In the center of the complex of rocks we can see a descent from the Cross, an exceptional work of art from the ninth century

Of all the great German tribal leaders no figure has tickled the fantasy in such a manner as Arminius the Cherusker

the command of Arminius the Cherusker. Later – made necessary though circumstances – the spiritual center of Europe was moved elsewhere, to the center of the Holy Grail.

Of all the great German tribal leaders from the beginning of our era no figure has tickled the fantasy in such a manner and has so moved the feelings and so inspired scientific research as Arminius the Cherusker. We continue with the research of Rudolf Steiner.

In the year 4 when Arminius was 14 years old, he was considered mature enough for his initiation in the Wotan-mysteries; this initiation took place at the Externsteine, for that was – as is already mentioned – the center of initiation. The Self of Arminius had lived in ancient times in the body of an ancient initiate, who had knowledge of the characteristics of the spiritual world. For his present, exceptional task he had to let his soul-being live in the cultural conditions of his time. The Romans had to be prevented from marching still further north, for that would be fatal for a further spiritual development of the Germanic people. The Roman commanders knew of the German spiritual center of the Externsteine and their intention was to take this centre into their possession so that the cultural unity of the Germans would be broken. That was a well-known strategy of the Romans.

Therefore a great Roman army under the command of Germanicus Julius Caesar in

the year 16 undertook a last effort to conquer the German lands as far as the river Elbe.

Pontius Pilate as a young officer was also part of that army; the same Pontius Pilate who years later would wash his hands of the condemnation of Jesus.

With the Externsteine almost in view, the Roman army was humiliatingly defeated in the Teutoburg Forest by the savage Germans under the command of Arminius the Cherusker. (See the picture to get an impression of how this was played out.)

The chronicler Tacitus said of Arminius that he was without doubt the liberator of the German peoples and he also viewed

him as the leader who dared to strike at the Roman people at the top of their power.

Rudolf Steiner states that without that decisive victory, the fate of the German-speaking people of Europe, yes even of the entire world, would have been completely different. There would be no German spoken but a variety of the Latin language used in Western and Northern-Europe; there would have been no Goethe, no Bach, and perhaps also no





In the year 4 Arminius participated in the Wotan-mysteries; this initiation took place at the Externsteine

Shakespeare, to name just a few of the many Germanic language geniuses.

Especially in the framework of the spiritual progress of mankind, this event had to happen.

The Romans tried in the year 61 to subject the Celtic Brits, but this was effected with a terribly bloody war because of the tough resistance of the Celtic tribes under the command of queen Boeddica, in that the Roman generals eventually lost their spirit and left the victory to the Brits.

Thus we return to our point of departure: the Light, the universal Light, always returns to where it once shone before, as we may witness by the igniting of the Light-torch in a new Center at Bad Münden, near the ancient spiritual center of the Externsteine. In the meantime mankind finds itself ever further in the Age of Aquarius. The two magnetic fields, the dialectical

one and the gnostic field, approach each other in our end-time more closely than usual and because of this the chances to be saved are greater than ever before.

Beside the many foci of the Rosycross in Europe, as well as in other parts of the world, there are of course similar foci of and by other groups that have a specific task with regard to seeking human beings with a different racial body.

In this way, world wide, once more a new *Una Sancta*, a unified brotherhood – in this world, but not of this world – is forged, which is to bring in the harvest of New Man. ★

Left: Furor Teutonicus, the Battle of the Teutoburg Forest, 9 AD. Painted by Paja Jovanovic (1859-1957). The original of this painting is lost.

The Legacy of Carl Gustav Jung

Jung was born in the late nineteenth century, when because of optimistic beliefs in human progress, empirical science was in full march. Empirical science wanted to reduce everything to the measurable results of objective observations, into proportions that can be calculated. In this way the mythical and religious world was irreversibly classified as irrational and seen as an empty illusion. Heaven and hell became entirely invisible myths and gods and demons were dead and buried without exception. Jung, who initially wanted to study physics and later toyed with the idea of internal medicine, endeavoured to be the credible scientist he thought was expected of him.

Apart from all this from his earliest youth on there was also another mysterious influence, although it was at first hidden and hardly perceptible. He was raised by a mother with paranormal, even psychic, abilities who took her son to spiritualistic séances that were organized within the family. He was less affected by a relatively weak father figure, but more so by the remarkable personality of his grandfather on his mother's side, a famous linguist in the Hebrew language and a pastor in his church. At one point he was even rector

magnificus of the university where he taught and moreover Grandmaster and head of the unified Swiss Freemasons. There was even a rumour that he was the natural son of Goethe, something that Jung himself enjoyed secretly. Furthermore, as a little boy, Jung himself also had spiritual experiences in the form of strange initiation dreams. Deep down he knew that he was not only a child but also a wise old man who had lived in earlier times. No wonder that when he grew up he became an avid reader of inspirational thinkers, each of whom had also gone their own path of initiation,



such as Nietzsche, Goethe, Swedenborg, Schopenhauer, Eckhardt and Boehme. Jung's Zofingia lectures reflect this in a clear way. These were speeches that he gave between 1896 and 1899, when he studied at the University of Basel, a city where the spirit of Paracelsus was still present. Through these lectures a glimmer of gnostic pessimism can be traced, especially where he says: "We have too much faith in this world, we believe too strongly that happiness can be derived from success, despite what the great ones like Christ and the wisdom teachers of all times teach us and show us that we just need to do the

opposite. (...) Recently, people seem to have forgotten this, and they no longer want to be reminded that all transcendental worldviews are pessimistic. They have eradicated any kind of metaphysics and hold on to nice speeches about ethics, free from metaphysics with a naivety bordering on idiocy, which obviously results in the most infuriating optimism." Not really what you would expect from a future scientist.

Oddly enough, it was the scientists themselves - think of Charcot, Janet, Breuer, and Freud of course - who discovered the strange phenomenon of the unconscious.

In the drawings and paintings of Törsten Slama traditional depictions merge with abstract images of the subconsciousness. 'For them that strive to enlighten their heart and soul. For the weary and discouraged to revive for a moment their minds. In case you look for another sort of relief, you've come to the right place', he writes as an introduction to his fiction; words that are just as applicable to his art, in which something like an inkling echoes of the different spheres of consciousness. Published with permission of the artist.

At first it was known as a subconscious, something inferior to the conscious mind that goes back to a distant past in childhood, coming to the surface in the form of abnormal reactions, neurotic and psychotic behaviour. Like a subjective world of dreams this subconscious often disrupts all rational behaviour from within and is therefore severely oppressed by our reasonable vision and conscious thoughts.

So when the scientists of that time rediscovered the world of faith and superstition, it was at first still regarded as a kind of mental illness. This could only be treated and healed by hypnosis, dream analysis and free association. “Wo Es war soll ICH werden (where It was, I must be)”. Freud hoped that his colleague Jung would become the loyal representative of this motto, and considered him to be a reliable successor. But after having supported him for several years, Jung quite radically changed his conception of the unconscious. Working in the clinic of Burgholzli in Zürich, it became clear to him that there was something meaningful in the supposedly pointless bluster of his psychotic and schizophrenic patients, and that their feelings-charged complexes implied a secret intention. And what’s more, he noticed a striking similarity between the haphazard presentations of sick people and for example, religious images, Gnostic insights, and

Portrait of a sphinx or goddess from Mycenae (Greece), 1300-1240 BC.
National Archaeological Museum at Athens

The human face can be closed, but behind it the most sophisticated heights of ecstasy and the deepest currents of the unconscious come together. Through the centuries, the face is shaped by countless artists, like a world within a world, in which is expressed what lives in the microcosm



the rites of ancient mysteries. Convinced as he was that the unconscious was not just a personal and subjective deviation from an objective reality, Jung finally rejected the Freudian hypothesis. He no longer regarded it as a waste reservoir of repressed contents, but as an independent psychological phenomenon, capable of producing super-personal images, which were found to be the same in different times and different cultures. Even more important for Jung as a psychiatrist: it was his profound hope that through communication with the deeper layers of these unconscious diseases, people might be cured, or at least could be induced to help and heal themselves.

So Jung entered the field of objective research into what he at first called the most dominant aspects of the unconscious and later the archetypes, also found in Plato, Augustine and Hermetic sources. After in-depth study of comparative mythology, cultural history and religious studies, as a kind of inner physics, he was able to follow the psychic energy that was hidden behind the creation of symbols, beyond the imagination. Empty and dead images of the past were brought back to life.

At that time however, he did not yet have an interpretative framework available to explain all of this. There only existed that of Freud, who explained each symbol in terms of sexual energy or libido. This caused Jung a profound inner conflict within his soul. He identified with the libido hero, or in mythical terms the solar hero, who had to battle the monster of the unconscious in a nocturnal voyage that would nearly destroy him. Unconscious energies overwhelmed him as strange and dark forces. Freud, who firmly rejected his 'mysticism', felt betrayed and banished Jung from his circle. After his break with Freud, Jung fell into a serious depression, called by some a creative illness bordering on psychosis.

The spiritual world he had known "unconsciously" when he was young and which had vanished for a long time, was now ready to come back to life in his own life as an important, but equally dangerous factor.

Without any protection he now wanted to submit himself to a similar state of mind as that of his own patients, and endure what they went through themselves. Thus around that time (between 1913 and 1916) he began to keep a diary in which he wrote down his dreams and visions in semi-religious language. This was later known as the Red Book, published nearly one hundred years later, and introduced and expanded with footnotes provided by Sonu Shamdasani.

This book contains Jung's account of his own quest for his soul. Let us for a moment hear the tenor of his honest confession: "My soul, where are you, do you hear me, for I speak, I call you. Are you there, I have returned, I'm back here. I have shaken the dust from all countries off my feet, I came to you, and I am now with you. After long years of error I returned to you. Will you hear of all the noise of life and the world? The one thing I have learned is that one has to live his own life. This life is the way, the long-sought path to the unspeakable that we call 'divine'. There is no other, all other ways are error. I have found the right path that led me to you, my soul. I'll be back, diminished and purified ... My soul, my journey from now on will be with you. I want to go with you, and go into my loneliness. The spirit of the depths compels me to say this and to undergo this myself at the same time against my own expectations.

'I worked as someone deceived by the spirit of this time and consequently I have frequently thought about the human soul.

I thought and talked a lot about the soul. I knew there were many learned words to describe it, they evaluated and treated it as a scientific object. I did not come to consider that my soul may never be the subject of my own judgment and knowledge, rather because this judgment and knowledge, in turn, are the subject to my soul. Therefore, the spirit of the depths compels me to speak to my soul, to call to her as a living, real being. I had to become aware that I had lost my soul.'

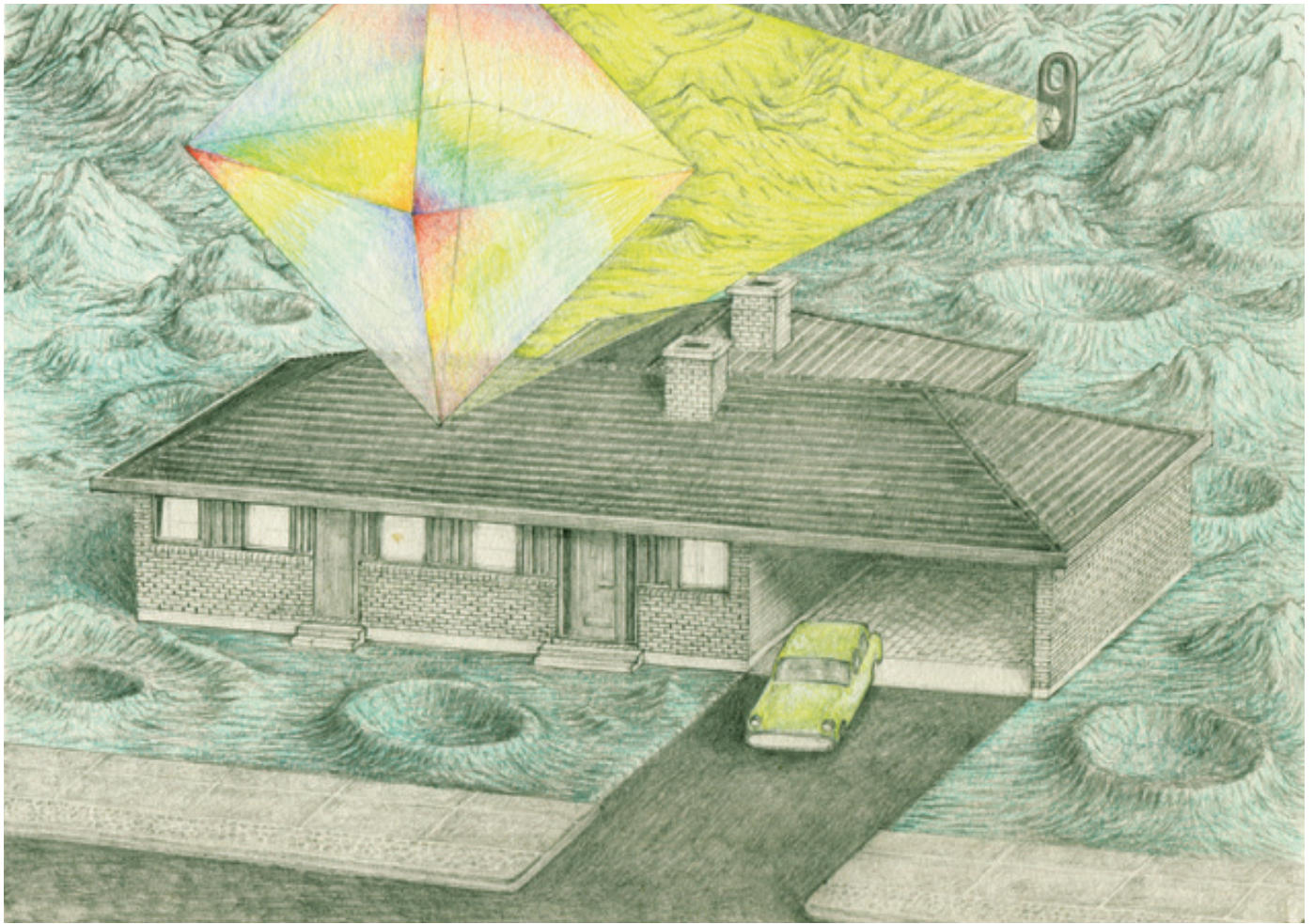
These aspirations came from the bottom of Jung's heart, a cry for liberation from the prison of the then existing science. While you can hear the echo of the great works of world literature in this impressive book, herein speaks most of all, the language of the Gnostics. Jung had read the beautiful ancient texts that were translated by the theosophist G.R.S Mead. Much later Jung visited Mead at home in London to thank him personally for the excellent translation and publication of these texts. Jung had earlier called the Gnostics his only true friends who had supported him on his lonely descent into the depths of the unconscious. Although he still could not fully understand the Gnostics at the time (because he lacked the necessary link of alchemy, which he discovered only later), he considered the Gnostics the first psychologists who had truly understood the impulses from the unconscious and who translated them into a mythological world vision, much richer than the Catholic church could have ever made in her rigid dogmas.

The Red Book also contains the blueprint of Jung's own theory formation, which was soon called 'analytical psychology'. Based on this new theory, he founded his own "Psychological Club of Zurich" in 1916. Shortly after the war he published

it in London for the first time following a trip to Cornwall and the West of England where the grail legend still lived on. This analytical psychology arose from the confluence of two streams: one directly flowing from the depths of his own irrational world, as in a dream or a prophetic vision. The other was to serve as a protection against the dangerous world of the unconscious. Indeed this psychic world seemed to him as very ambivalent: positive and life-producing, but at the same time a terrible and devouring mother who is hostile to the existence of the consciousness of the young ego. This was the inner nature in its most dual and confusing form. Moreover, Jung saw this as the creative source of religion, the religious dogmas and rituals formerly represented by the institutionalized churches, which also imposed a collective belief on their followers. Now that these institutions had largely lost their impact on the consciousness of people, it was important for Jung to enter into a direct dialogue with the unconscious energy flow of a person. A personal confrontation was necessary with the goal to become an autonomous and whole person, an individual in balance with both the conscious and unconscious side of his life. Jung was convinced that this was only possible through a process of integration, which he called individuation, or in German *Selbstverwirklichung* - self realization.

This process should begin by peeling off and removing the many false masks of the persona such as social and moral behaviour, determined by the influence of the collective consciousness, to subsequently, in the course of a process of active imagination (activating a personal symbol formation) being confronted with the dark forces of the personal, and thereafter with the collective consciousness recognizable in the shadow figure with which one

It was important for Jung to enter into a direct dialogue with the unconscious energy flow



needs to integrate. Subsequently there must necessarily be a struggle within the duality of the life of a person. In a man this means the struggle with the anima or inner feminine side, and for a woman with the animus or the inner masculine side. These are in other words, the projections of one's polarized soul and, more generally, life in all its ambiguity. Later on the person then acquires the possibilities to receive lessons from the old sage, or the mana personality, active behind the archetype of the mind - and all this at the risk of mistakenly identifying with it. Only through the realization of one's self, by transforming it and

internalising the energies that correspond with all these images, and especially without identifying the ego with the self, one can achieve the purpose of the long-awaited healing. Obviously, this can only be the result of a continuous process of differentiation and integration.

Armed with these new psychological insights into the workings of the unconscious, Jung believed he held an important key in his hands with which he could open doors that had remained closed for a long time. He made old truths accessible to modern man by collecting and

comparing empirical data that he brought together from a variety of sources. By stripping them of their meta-physical background, he was able to explain these truths in a specific language, which seemed easily understood by everyone: that of depth psychology. At the risk of psychologizing everything, reducing everything to a psychological viewpoint, his secret intention was to break open the restricted and constricted vision of

Tête (head). Modigliani created this in 1909, strongly influenced by ethnic African masks, suggesting a vivid inner world.

Jung succeeded in making astrological horoscopy, the use of tarot cards, and the I Ching topics for a psychological scientific discussion

modern man and, moreover, make spiritual books accessible to a wide audience. Books such as *The Tibetan Book of the Great Liberation*, *The Secret of the Golden Flower*, and medieval alchemical treatises such as *Aurora Consurgens* and the *Rosarium Philosophorum*.

In an objective and neutral way, almost as an outsider, he also succeeded in making astrological horoscopy, the use of tarot cards, and the I Ching topics for discussion without loading suspicion onto himself of being a propagandist or a simple follower. With such an open and uninhibited setting Jung was the central figure of the Eranos conferences in Ascona, where controversial scholars of his time gathered, from a variety of disciplines, such as James Hillman, Henry Corbin, the gnostic expert from Amsterdam Giles Quispel and many, many others. What's more, he sought to find solutions to cure western man and western culture. As a true soul doctor he wanted to heal the Grail King Amphortas of the grail legend from his wounds. In the disease of this fisher king, he recognized his own father, the parish pastor, who seriously suffered under his own doubt of faith and who might not know the grace of the living experience of the holy spirit, which Jung in a very direct and personal way believed he had received.

Jung received a lot of inspiration from alchemical symbolism. Long before the



advent of depth psychology this form of symbolism was able to compensate for the one-sidedness of the Christian faith as the alchemists had symbols for their own sav-
 iour, for example: the philosopher's stone that could turn lead into gold. According to Jung, they thus found new ways to continue the divine incarnation, not only in the unique historical figure as a perfect son of God, but also in the imperfect matter within the psyche of every human being. Not only in a collective belief but also in an actual self-realization. Long after the Gnostics they opened the door to a new understanding of what had become dogmatic formulation, for example the Trinity, the crucifixion and resurrection, and of ritual practices such as the celebration of mass and baptism.

During the application of his own concepts of the alchemical symbols, something very strange happened. Jung not only saw his own theory confirmed but he felt compelled to change the content of its concepts, to deepen it, and to revise it in a much broader perspective, for example when he wanted to understand symbols such as the lapis philosophorum, the corpus glorifications or the diamond body, the archeus of Paracelsus, the scintillia or light spark of the Manicheans, the Consolamentum of the Cathars, or more specifically, in his magnum opus *Mysterium Conjunctionis*, the alchemical wedding of the Rosicrucian Manifestos. Thus he reached the borders of psychological science. As he had already established in one of his Tavistock lectures given in London in 1935 at the Institute of Medical Psychology to an audience of doctors and psychotherapists. "The deeper you penetrate into the fundamental problems of psychology, the closer you get to ideas that are fraught with philosophical, religious and moral prejudices. Therefore, you must treat certain matters

with the utmost caution." (*Fundamentals of Analytical Psychology*, p. 78).

For a long time Jung insisted that this process was purely psychological. Knowing to-
 tally well what the spiritual or metaphysical implications were, he refused to say more about it. He wished after all, to be regarded as the empiricist he was at the start of his career: "First facts, then theories."

Meanwhile, we are convinced that his agnosticism was not of the same kind as Darwin's or Freud's. It was much more like the mystical ignorance of "the cloud of not-knowing" or the ineffable Silence of the Gnostics, the Ain Soph of the cabalistic Jews, or UNGRUND as Jacob Boehme called it. On the occasion of an interview, broadcasted in 1959 on the BBC, when John Freeman asked him if he believed, Jung fiercely shook his head, but then he said, 'I do not believe ... I know,' his response was still very ambiguous. Even in his *Late Thoughts* he wrote:

"In the absence of empirical facts I neither know nor am I familiar with that which is usually designated as spiritual. With a view to science it does not matter what I believe about this. I have to settle for my ignorance. (...). All understanding, all that is understood, is in itself psychological, and to that extent we are hopelessly trapped in a purely psychological world. Nevertheless, we have enough reason to suppose that behind this veil the incomprehensible absolute exists, tooling and influencing us, especially in those cases of the psychic phenomena where no real facts can be established." (*Memories, Dreams, Reflections*, p. 301).

The question that arises however is whether Jung, on the edge of the Promised Land that he wanted to explore, was not suffering from a form of agoraphobia, afraid as he was of the vast emptiness of infinity. But at the same time he was trying to re-

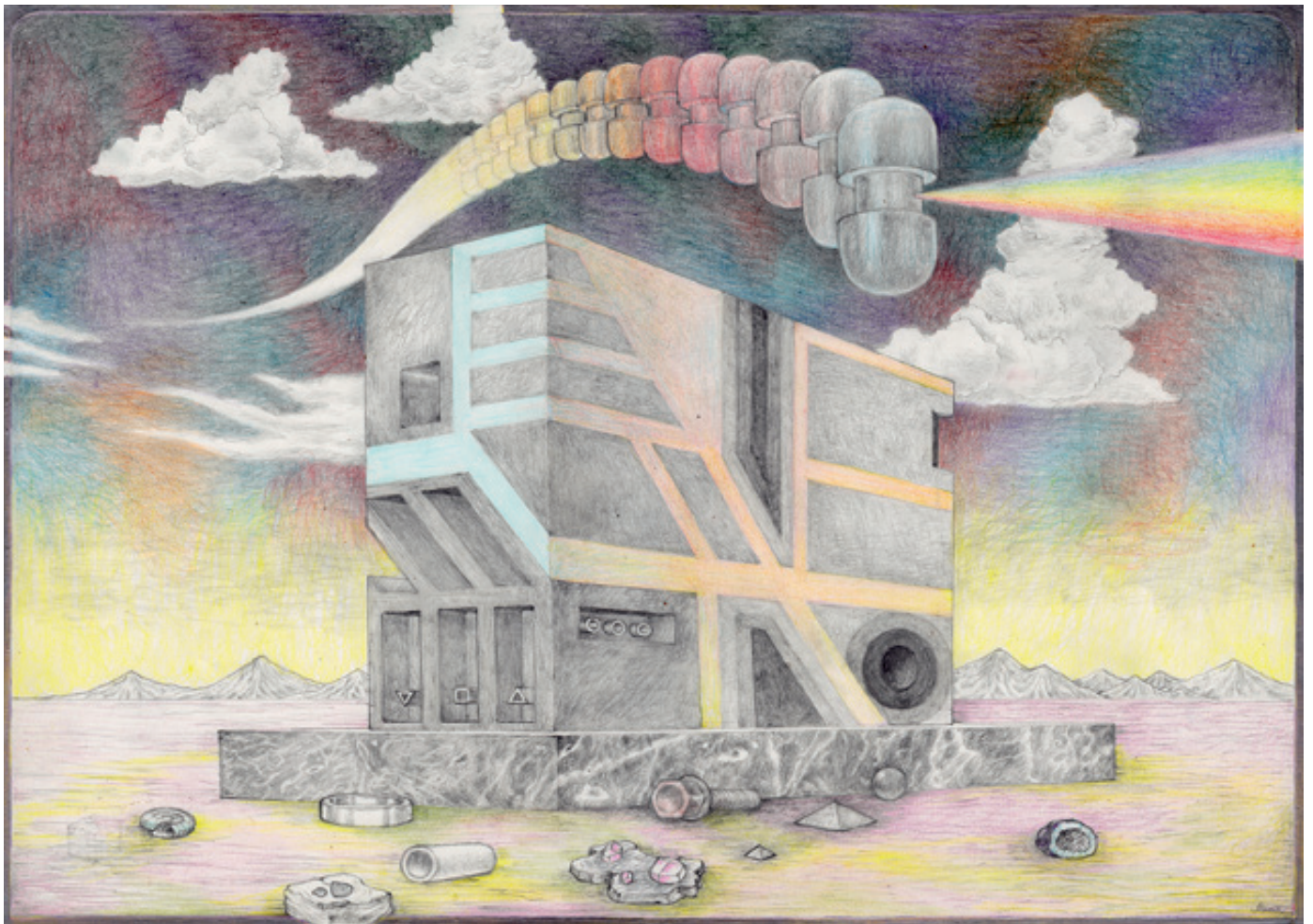
define his basic concepts, especially after his heart attack and near-death experience in 1944. He indicated very clearly that what he called archetypes could merely be a psychological ‘imprinting’ of an archetype in itself, ‘an *Sich*’, as Kant called it. And in an interview with Wolfgang Pauli on the subject of quantum physics, he invented the new term *synchronicity* to describe how phenomena in the psyche could be accompanied by physical events, without any causal link, in a meaningful but ‘a-causal’ manner. Furthermore he also talked about the sudden “psychoid”, trying in this way to bring together matter and spirit on the basis of the soul. He speculated that the Self probably was not just the result but rather the association of the totality of the conscious and unconscious, and had to be seen as a pre-existing matrix or engine of individuation. Furthermore in his book *Answer to Job* he tried to articulate the global individuation of humanity in terms of the self-realization of the Old Testament God.

Therefore, the question now ultimately justified is whether Jung was still psychologizing metaphysical and theological concepts, or the reverse, and whether he simply tried to ‘theologize’ his own psychological system, thus integrating concepts. The fact is that Jung at the end of his life was trying to rid his vision of the limits to which his old scientific mind set was bound, as stated in his posthumously published *Memories, Dreams, Reflections*: “Physics is tacitly convinced that a non-psychic transcendent object exists. However, they also know how difficult it is to know the true nature of the object, particularly where our perception organ is inadequate or even missing, and where appropriate thought forms do not exist, or must first be created.” (*Memories*, p. 301)

Meanwhile we could assume with a certain measure surety that this perception organ is already fully developing itself and that this form of mentality already exists? Perhaps now the time has come to connect the empirical foundation of Jungian concepts with actual meta-psychological and/or metaphysical categories and view them as an empirical reflection of a meta-empirical reality - such as the reflection of light on the surface of the water. In a similar way, the famous French scholar and translator of Jung’s work, Etienne Perrot, called the Jungian way through the unconscious, “the way of the water.”

Jung’s call was to invite us to leave the firm ground of excessively earthbound thinking, to go downwards, and release the grip of the ego-consciousness. He caused frozen and crystallized attitudes and view points to melt and made them flexible and liquid. He took us along to explore vast, but still navigable waters, where the conscious ego however is always threatened. Without the guidance of a fixed spiritual star we run the great risk of drowning in deep psychological waters. Analytical psychology approaches but always narrowly misses a psychotic state of mind, along a lower dream state, comparable to a hypnotic trance or being under the influence of narcotics, in which contradictions appear vague, obliterated, and not at all resolved. Ultimately this aqueous route is abandoned and transcended by going into an omnipresent and all-consuming fire, a fire that will lead us into new and vibrant light regions. In order to convert forces in a superluminal light, one should be lifted by a super-conscious and transpersonal mind. However, this transcendent consciousness is hidden in the depths of the unconscious, like a golden grain, or the jewel in the lotus, but essentially emanates from the elevated.

The French scholar Etienne Perrot called the Jungian way through the unconscious ‘the way of the water’
.....



To this highest energy field one should finally not only surrender one's conscious ego, but also sacrifice all one's personal and relative endeavour. In order not to lose track on the long road of psychological growth, one should not only learn to distinguish the conscious and unconscious, but also to separate the overall empirical, dialectic obscure nature from the imperishable light world of the absolute. That is the actual meaning of the hermetic *solve et coagula* of alchemy, separating and reuniting opposites.

Although Jung announced the arrival of a new era in his book *Aion*, he was him-

self still a child of his own age, the age of Pisces. He eagerly looked forward to new horizons, but it was not given to him to cross the border himself - he who had captured the science of his time. At the end of his life he stated: "I do not conceive that my thoughts about the meaning and myth of man will be the last thing said about it, but I believe that at the end of our aeon of Pisces it can be said, and may need to be said, with a view to the next Aeon, which is a human form. (Memories, p. 291).

Having reached the threshold of the Aquarian era, however, we not only have the op-

portunity but it is our sacred duty to continue Jung's work and bring it to a successful conclusion. Not just to be naturally integrated individuals on a horizontal level, which is obviously a necessary transition, but also to be in the utmost sense godlike men, men of the spirit, a vertical and supernatural way. And that is why we now dare to say publicly that the unified self cannot be confined to the peripheries of the limited per-

The Self is the living connection to all living beings and reunites us with the one divine source

sonal psyche, but should be written with a capital letter. It is the celestial light spark in us from undivided reality. It may not be limited to a closed intra-psychic reality, but must be understood in its broadest sense as an open, social, metaphysical, cosmological and transcendental reality, in short, the New Being. It is our living connection with the all-encompassing unity of life, which connects us to all living beings and reunites us with the one divine source of life.

The Self is certainly not just the product of a biological or psychological development. In order to be able to reach its heights, it is necessary to rise in a spiral passage upwards to a higher plane of evolution, in an overall regeneration, a total transformation or transfiguration, rising to a multidimensional level, far above space and time. Not by a biographical or historical regression or return to a long-forgotten past, hoping to restore what went wrong during the unilateral advancement or progression of Western society, but by a total transgression in a whole new state of being. By ceasing to be 'nature-born', as formulated in the original hermetic text, and be children of the stars, citizens of infinity and co-creators of a universal creation. From this view, the individuation meant by Jung is what we might call the quantum leap from the empirical existence to the absolute, from the below to the higher nature.



Annie Parker, Siam Legacy SHE

This was also the most inner state of man at the beginning of time, as designed and created by the Elohim, who created gods in their own image and likeness, from their strength and according to their plan.

And it can and will again be the ultimate status of the spiritual man, also named Adam Kadmon; Christ Man. This image of the Self, the Imago Dei, as Jung also liked to mention it himself, but referring to the archetype, is at the same time nothing but the absolute subjectivity, the eternal All-consciousness. It is nothing less than the eye of God, through which he looks at the All. In spite of all this in the eyes of the individual this may just be an all-unconsciousness, which can never be fully integrated. Therefore it is also said, "He who sees God shall die." To achieve this all-consciousness "now we see but a dim reflection as in a mirror, darkly; then we shall see face to face" as Paul said one must finally overcome unconscious psychic powers and transcend all. To achieve the absolute consciousness of the Self, also requires the death of the old psychic man and the birth of the new man, as the ancient Gnostics indicated. A knowledge that is also hidden in the words of Paul in the first letter to the Corinthians, and engraved on the tombstone of Jung in the cemetery of Küssnacht: *primus de terra terrenus, secundus coelestis*, the first man is of the earth, earthly; the second man from heaven, heavenly. "(1 Cor. 15:47)

So there are enough reasons why Jung is called the herald of the new age. He trans-

lated tomorrow's wisdom to the level of the science of his time. It is up to us now to take it another step further, a step that Jung would have undoubtedly taken if he had lived in our time. By transferring this "eternal wisdom" to a new time, a time in which a new science rises up: a meta-science, a holistic science, a truly spiritual science. That is the return of the true Gnosis, the Gnosis in its current manifestation. With no other purpose than to free man of all his earlier resistance and division, to make him aware and to open his mind here and now to Infinity. The greatness of the human mind is the infinity of his own Self. ★

The dash-line

The acclaimed 'Now' must of necessity be regarded as a fixed point, a stable center in which all my doings may undisturbedly take their course. But the Greeks already knew it: 'Panta rhei' – that is: 'everything flows'. And either lightning fast or painfully slow, the 'Just Now' and 'In a Short While' flash or crawl to the abstract dash where the Future seamlessly flips into the Past. Just like that, all of a sudden, done and gone. What was first an expectation is all at once changed into a recollection. Apparently these are the two halves of our thinking. Where is the space for the 'Now'?

There isn't! The 'Now' simply does not exist in our world – only in fairy tales or fantasy literature. Strictly speaking, no one knows – let alone can explain – what comprises the 'Now'. We thought to control time but in fact we only run after it. Conceded, the journey to the dash-line (which is not even a line) we could still call the 'actuality', literally: the 'active now', what is currently working. Before: a sea of movement, possibilities, opportunities, developments; a smooth, pliable area in which a moment can be adjusted, and then afterwards – once we're past the dash – it solidifies into a rigid, hard disc in which nothing can be changed anymore. No use crying over spilled milk. What was before the dash-line an 'in'-movement, thereafter becomes a 're'-minder; but this gives us also a storeroom full of the wealth of experience from which we may draw freely in the so-called 'Now. The active part – the present – is busy working on the future, with the experience of the past. Full circle! The circumferential

borderline is everywhere and nowhere: a bottomless Nothing, in which the 'Now' and the 'Later' melt into an area with no room for hopes, aspirations, regret or pride. 'Life' becomes an abstract concept, with a breath-taking dimension: Silence. Movement is at least a 'going away from' and a going towards'. This Silence, with a capital 'S', is more than the absence of noise or movement. It is a zero point and shows the true face of things. A permanent offer to swap the turmoil of everyday life for a seat in the stands behind the safety bar. It is the only point from which I may calmly see myself, at full length, without the messy 'may or may not', without the swarms of the comings and goings; an almost unfathomable moment of complete freedom, without 'shoulds', in a state of full 'Nothingness'. Curiously enough this largely forgotten area in ourselves is termed 'the Immovable Kingdom'. You may also call it truth, or steadfastness. Fixed, but not rigid, the Immovable clearly wants to move me again and again to that timeless and spaceless dash-line where everything carelessly races past



while It Itself remains at rest. Silently but steadily and exposing barely a ripple in the jumble of impressions playing in my mind. Nevertheless, it heralds the true habitat where all my doings indeed take their course, but now from a calmness and spiritual strength that I can always fall back on. Truth and peace; gifts of the Kingdom that I can take on board, to take them with me on the road I have to go. It is the harmony of the Eternal Now that can only be found and fostered in human hearts; it is the voice of That which knows no wrong and therefore is called the Only Good. It is barely distinguishable while we surf the waves of today, though its echo will have resounded in our hearts often enough. ★



The double circle

The ancient Celts had a beautiful symbol to illustrate the connection between the natural world and the supernatural world. Two globes: the lower part of the upper globe and the upper part of the lower globe overlapping each other partially, in order to create their own “space of rest”. Vertically through this “space of rest” there is a path, or often a sword, which runs from below upwards to above. It is also the symbol of the cover of the Glastonbury Chalice Well.

Even though it is a two dimensional image, we can imagine it better as a three, or even as four-dimensional image. In this way the two overlapping “spheres” represent the physical world, the outside world of time and space and the spiritual world of causes. In their words: *Abred*, that is the world of necessity and limits in which we live and *Gwynfyd*, the world of joy, freedom and wholeness – the home of original man.

The part where these two worlds overlap is called the *Vesica Pisces* – “the bladder of the fish” – it is the vessel that carries “the water of life”, where the fountain of Life permeates the material world.

In antiquity this oval form, or mandorla was also associated with Venus, the mystery of “being born” or “given life”. In Christian times the mandorla often had a picture of Christ or Mary as the Matrix, from which the son of the Holiest of Holies is conceived – as creative Light.

Speaking from a gnostic standpoint you can see it as “a bridge between heaven and earth”, or a gateway – an etheric field like the Spiritual School, full of vibration, sound, colour, light and etheric force.

In the fourth dimension of the symbol, eternal forces like love, wisdom and power flow into other worlds from Ceugant – the world of the primary Absolute, Who is above all form and limitation. ★





The first Steps in the Higher Life

Seeing that the path of virtue is the Path of Knowledge, and that before the all-embracing Principles of Truth may be comprehended, perfection in the more lowly steps must be acquired, how, then, shall a disciple of Truth begin?

How shall one who aspires to the righting of his mind and the purification of his heart – that heart which is the fountain and repository of all the issues of life – learn the lessons of Virtue? How does he build himself up in the strength of knowledge, destroying ignorance and the ills of life? What are the first lessons, the first steps? How are they learned? How are they practiced? How are they mastered and understood?



JAMES ALLEN

*Have a smile for your fellows,
pilgrims, seekers as you are.
Wrath can only cause more grief,
kindness is the cure.
Let not the way seem heavier
by your angry sight,
one good word, a kindly smile
makes many burdens light.*

E. Wheeler-Cox

The first lessons consist in overcoming those wrong mental conditions which are most easily eradicated, and which are the common barriers to spiritual progress, as well as in practicing the simple domestic and social virtues. The reader will be better aided if I group and classify the first ten steps in three lessons as follows:

Vices of the Body to be Overcome and Eradicated

First Lesson: Discipline of the Body

1st step: Idleness, Laziness or Indolence

2nd step: Self-Indulgence or Gluttony

Second Lesson: Discipline of Speech

3rd step: Slander

4th step: Gossip and Idle Conversation

5th step: Abusive and Unkind Speech

6th step: Frivolity or Irreverent Speech

7th step: Critical, Captious or Fault-finding Speech

Third Lesson: Virtues to be practised

8th step: Unselfish Performance of Duty

9th step: Unswerving Rectitude or Moral Integrity

10th step: Unlimited Forgiveness

The two vices of the body, and the five of the tongue, are so called because they are manifested in the body and by the tongue. Also, by so definitely classifying them, the mind of the reader will be better helped.

The first step in the discipline of the mind is the overcoming of indolence

.....

But it must be clearly understood that these vices arise primarily in the mind, and are wrong conditions of the heart worked out in the body and by the tongue. The existence of such chaotic conditions is an indication that the mind is altogether unenlightened as to the real meaning and purpose of life, and their eradication is the beginning of a virtuous, steadfast, and enlightened life. But how shall these vices be overcome and eradicated? By first, and at once, checking and controlling their outward manifestations and by suppressing the wrong act. This will stimulate the mind to watchfulness and reflection until, by repeated practice, it will come to perceive and understand the dark, wrong, and erroneous conditions of mind, out of which such acts spring. It will then abandon them entirely.

Overcoming Laziness

It will be seen that the first step in the discipline of the mind is the overcoming of indolence or laziness. This is the easiest step, and until it is perfectly accomplished, the other steps cannot be taken. The clinging to indolence constitutes a complete barrier to the Path of Truth. Indolence consists in giving the body more ease and sleep than it requires, in procrastinating, and in shirking and neglecting those things which should receive immediate attention. This condition of laziness must be overcome by rousing up the body at an early hour, giving it just the

amount of sleep it requires for complete recuperation, and by doing promptly and vigorously, every task, every duty, no matter how small, as it comes along. On no account should food or drink be taken in bed. And to lie in bed after one has awakened, indulging in ease and reverie is a habit fatal to promptness and resolution of character, and purity of mind. Nor should one attempt to do his thinking at such a time. Strong, pure, and true thinking is impossible under such circumstances. A man should go to bed to sleep, not to think. He should get up to think and work, not to sleep.

Overcoming Gluttony

The next step is the overcoming of self-indulgence or gluttony. The glutton is he who eats for animal gratification only, without considering the true end and object of eating. He eats more than his body requires, and is greedy after sweet things and rich dishes.

Such undisciplined desire can only be overcome by reducing the quantity of food eaten, and the number of meals per day as well as by resorting to a simple and uninvolved diet. [...] It should be well borne in mind that a change of heart is the needful thing, and that any change of diet which does not promote this end is futile. When one eats for enjoyment, you are gluttonous. The heart must be purified of sensual craving and gustatory lust.

When the body is well controlled and firmly guided; when that which is to be done is done vigorously; when no task or duty is delayed; when early rising has become a delight; when frugality, simplicity, temperance, and abstinence are firmly established; when one is contented with the food which is put before him, no matter how scanty and plain, and the craving for gustatory pleasure is at an end—then the first two steps in the Higher Life are accomplished. Then is the first great lesson in Truth learned. Thus is established in the heart the foundation of a poised, self-governed, virtuous life.

Overcoming Slanderous Speech

The next lesson is the lesson of Virtuous Speech, in which there are five orderly steps. The first of these is overcoming the habit of slanderous speech. Slander consists of inventing or repeating unkind and evil reports about others, in exposing and magnifying the faults of others, or of absent friends, and in introducing unworthy insinuations. The elements of thoughtlessness, cruelty, insincerity, and untruthfulness enter into every slanderous act.

He who aims at the living of the right life will commence to check the cruel word of slander before it has gone forth from his lips. He will then check and eliminate the insincere thought which gave rise to it.

He will watch that he does not vilify or defame anyone. He will refrain from disparaging, defaming, and condemning the absent friend, whose face he has so recently smiled into or kissed, or whose hand he has shaken. He will not say of another that which he dare not say to his face. Thus, coming at last to think sacredly of the character and reputation of others, he will destroy those wrong conditions of mind which give rise to slander.

Overcoming Gossip

The next step is the overcoming of gossip and idle conversation. Idle speech consists in talking about the private affairs of others, in talking merely to pass away the time, and in engaging in aimless and irrelevant conversation. Such an ungoverned condition of speech is the outcome of an ill-regulated mind. The man of virtue will bridle his tongue, and thus learn how rightly to govern the mind. He will not let his tongue run idly and foolishly, but will make his speech strong and pure, and will either talk with a purpose or remain silent.

Overcoming Abusive Speech

Abusive and unkind speech is the next vice to be overcome. The man who abuses and accuses others has himself wandered far from the Right Way. To hurl hard words and names at others is to sink deeply into folly. When a man is inclined to abuse, curse, and condemn others, let him restrain his tongue and look within himself. The virtuous man refrains from all abusive language and quarreling. He employs only words that are useful, necessary, pure, and true.

Overcoming Frivolous Talk

The sixth step is the overcoming of levity, or irreverent speech. Light and frivolous talking; the repeating of crude jokes; the telling of vulgar stories, having no other purpose than to raise an empty laugh; offensive familiarity, and the employment of contemptuous and disrespectful words when speaking to or of others, and particularly of one's elders and those who rank as one's teachers, guardians or superiors—all of this will be put away by the lover of Virtue and Truth. Upon the altar of irreverence, absent friends and companions are immolated for the passing excitement of a momentary laugh, and all the sanctity of life is sacrificed to the zest for ridicule. When respect towards others and the giving of reverence where rever-

ence is due are abandoned, Virtue is abandoned. When modesty, significance, and dignity are eliminated from speech and behavior, Truth is lost. Yea, even its entrance gate is hidden away and forgotten.

Irreverence is degrading even in the young, but when it accompanies grey hairs, and appears in the demeanor of the preacher—this is indeed a piteous spectacle. And when this can be imitated and followed after, then are the blind leading the blind, then have elders, preachers, and people lost their way. The virtuous will be of earnest and reverent speech. He will think and speak of the absent as he thinks and speaks of the dead—tenderly and sacredly. He will put away thoughtlessness, and watch that he does not sacrifice his dignity to gratify a passing impulse to frivolity and superficiality. His humor will be pure and innocent, his voice will be subdued and musical, and his soul will be filled with grace and sweetness as he succeeds in conducting himself as becomes a man of Truth.

Overcoming Criticism

The last step in the second lesson is the overcoming of criticism, or fault-finding speech. This vice of the tongue consists in magnifying and harping on small or apparent faults, in foolish quibbling and hair-splitting, and in pursuing vain arguments based upon groundless suppositions, beliefs, and opinions. Life is short and real, and sin, sorrow and pain are not remedied by carping and contention. The man, who is ever on the watch to catch at the words of others in order to contradict and dispute them, has yet to reach the higher way of holiness, the truer life of self-surrender. The man who is ever on the alert to check his own words in order to soften and purify them will find the higher way and the truer life. He will conserve his energies, maintain his composure of mind, and preserve within himself the spirit of Truth. When the tongue is well controlled and wisely subdued; when selfish impulses and unworthy thoughts no longer rush to the tongue demanding utterance; when the speech has become harmless, pure, gentle, gracious, and purposeful, and no word is uttered but in sincerity and honesty – then are the five steps to virtuous speech accomplished, then is the second great lesson in Truth learned and mastered.

The Higher Life Requires Discipline

And now some will ask, "But why all this discipline of the body and restraint of the tongue? Surely the Higher Life can be realized and known without such strenuous labour, such incessant effort and watchfulness?" No, it cannot. In the spiritual as the material, nothing is done without labour, and the higher cannot be known until the lower is fulfilled.

Can a man make a table before he has learned how to handle a tool and drive a nail? And can a man fashion his mind in accordance with Truth before he has overcome the slavery of his body?

As the intricate subtleties of language cannot be understood and wielded before the alphabet and the simplest words are mastered, neither can the deep subtleties of the mind be understood and purified before the ABC of right conduct is perfectly acquired. As for the labour involved—does not the youth

joyfully and patiently submit himself to a seven-year apprenticeship in order to master a craft? And does he not, day by day, carefully and faithfully carry out every detail of his master's instructions, looking forward to the time when, perfected through obedience and practice, he shall be himself a master? Where is the man who sincerely aims at excellence in music, painting, literature, or in any trade, business, or profession who is not willing to give his whole life to the acquirement of that particular perfection? Shall labour, then, be considered where the very highest excellence is concerned—the excellence of Truth? He who says, "The Path which you have pointed out is too difficult; I must have Truth without labour, salvation without effort," that man will not find his way out of the confusions and sufferings of selfhood. He will not find the calm, well-fortified mind and the wisely ordered life. His love is for ease and enjoyment, and not for Truth. He who, deep in his heart, adores Truth, and aspires to know it, will consider no labor too great to be undertaken, but will adopt it joyfully and pursue it patiently. By perseverance in practice he will come to the knowledge of Truth.

The End of Evil Leads to Good

The necessity for this preliminary discipline of the body and tongue will be more clearly perceived when it is fully understood that all these wrong outward conditions are merely the expressions of wrong conditions

Without the right performance of duty, the higher virtues cannot be known
.....

of the heart. An indolent body means an indolent mind; an ill-regulated tongue reveals an ill-regulated mind, and the process of remedying the manifested condition is really a method of rectifying the inward state. Moreover, the overcoming of these conditions is only a small part of what is really involved in the process. The ceasing from evil leads to, and is inseparably connected with, the practice of good. While a man is overcoming laziness and self-indulgence, he is really cultivating and developing the virtues of abstinence, temperance, punctuality, and self-denial. He is acquiring the strength, energy, and resolve which are indispensable to the successful accomplishment of the higher tasks. While he is overcoming the vices of speech, he is developing the virtues of truthfulness, sincerity, reverence, kindness, and self-control, and is gaining that mental steadiness and fixedness of purpose, without which the more remote subtleties of the mind cannot be regulated, and the higher stages of conduct and enlightenment cannot be reached. Also, as he has to do right, his knowledge deepens, and his insight is intensified. Just as a child's heart is glad when a school task is mastered, so with each victory achieved, the man of virtue experiences a bliss which the seeker after pleasure and excitement can never know. And now we come to the third lesson in the Higher Life, which consists of practicing and mastering, in one's daily life, three great fundamental Virtues: *Unselfish Performance of Duty*
Unswerving Rectitude (Moral Integrity)
Unlimited Forgiveness
Having prepared the mind by overcoming the more surface and chaotic conditions mentioned in the first two lessons, the striver after Virtue and Truth is now ready to enter upon greater and more difficult tasks, and to control and purify the deeper motives of the heart.

Unselfish Duty

Without the right performance of duty, the higher virtues cannot be known, and Truth cannot be apprehended. Duty is generally regarded as an irksome labour, a compulsory something which must be toiled through, or be in some way avoided. This way of regarding duty proceeds from a selfish condition of mind, and a wrong understanding of life. All duty should be regarded as sacred, and its faithful and unselfish performance one of the leading rules of conduct. All personal and selfish considerations should be extracted and cast away from the doing of one's duty, and when this is done, duty ceases to be irksome, and becomes joyful. Duty is only irksome to him who craves some selfish enjoyment or benefit for himself. Let the man who is chafing under the irksomeness of his duty look to himself, and he will find that his wearisomeness proceeds, not from the duty itself, but from his selfish desire to escape it. He who neglects duty, be it great or small, or of a public or private nature, neglects Virtue. He who in his heart rebels against duty, rebels against Virtue. When Duty becomes a thing of love, and when every particular duty is done accurately, faithfully, and dispassionately, there is much subtle selfishness removed from the heart, and a great step is taken towards the heights of Truth.

The virtuous man concentrates his mind on the perfect doing of his own duty, and does not interfere with the duty of another.

The Practice of Unswerving Rectitude and Moral Integrity

The ninth step is the practice of Unswerving Rectitude or Moral Integrity. This Virtue must be firmly established in the mind, and so enter into every detail of a man's life. All dishonesty, deception, trickery, and misrepresentation must be forever put away, and the heart purged of every vestige of insincerity and deception. The least digression from the path of rectitude or righteousness is a deviation from Virtue. There must be no extravagance and exaggeration of speech, but the simple truth should be stated. Engaging in deception, no matter how apparently insignificant, for boastful pride, or with the hope of personal advantage, is a state of delusion which one should make efforts to dispel. It is demanded of the man of Virtue that he shall not only practice the most rigid honesty in thought, word, and deed, but that he shall be exact in his statements, omitting and adding nothing to the actual truth. In thus shaping his mind to the principle of Rectitude or moral integrity, he will gradually come to deal with people and things in a just and impartial spirit, considering equity before himself, and viewing all things with freedom from personal bias, passion, and prejudice. When the Virtue of Rectitude is fully practiced and comprehended, so that all temptation to untruthfulness and insincerity has ceased, then is the heart made purer and nobler. Then is character strengthened, and knowledge enlarged, and life takes on a new meaning and a new power. Thus is the ninth step accomplished.

Unlimited Forgiveness

The tenth step is the practice of Unlimited Forgiveness. This consists in overcoming the sense of injury which springs from

vanity, selfishness and pride; and in exercising disinterested charity and large-heartedness towards all. Spite, retaliation, and revenge are so utterly ignoble, so base, and so small and foolish, as to be altogether unworthy of being noticed or harboured. No one who fosters such conditions in his heart can lift himself above folly and suffering, and guide his life aright. Only by casting them away, and ceasing to be moved by them, can a man's eyes be opened to the true way of life. Only by developing a forgiving and charitable spirit can he hope to approach and perceive the strength and beauty of a well-ordered life.

In the heart of the strongly virtuous man, no feeling of personal injury can arise. He has put away all retaliation, and has no enemies. If other men should regard themselves as his enemies, he will regard them kindly, understanding their ignorance, and making full allowance for it.

When this state of heart is arrived at, then the tenth step in the discipline of one's self-seeking inclinations is accomplished. Then the third great lesson in Virtue and Knowledge is learned and mastered.

The First Steps Are the Easiest

Having thus laid down the first ten steps and three lessons in right-doing and right knowing, I leave those of my readers who are prepared for them to learn and master them in their everyday life.

There is, of course, a still higher discipline of the body, a more far-reaching discipline of the tongue, and greater and more all-embracing virtues to acquire and understand before the highest state of bliss and knowledge can be grasped. But it is not my purpose to deal with them here. I have expounded only the first and easiest lessons on the Higher Path, and by the time these are thoroughly mastered, the reader will have become so purified, strengthened, and enlightened, that he will not be left in the dark as to his future progress. Those of my readers who have completed these three lessons will already have perceived, beyond and above, the high altitudes of Truth, and the narrow and precipitous track which leads to them, and will choose whether they shall proceed.

The straight Path which I have laid down can be pursued by all with greater profit to themselves and to the world. And even those who do not aspire to the attainment of Truth, will develop greater intellectual and moral strength, finer judgment, and deeper peace of mind by perfecting themselves in this Path. Nor will their material prosperity suffer by this change of heart; nay, it will be rendered truer, purer, and more enduring. For if there is one who is capable of succeeding and fitted to achieve, it is the man who has abandoned the petty weaknesses and everyday vices of his kind, who is strong enough to rule his body and mind, and who pursues with fixed resolve the path of unswerving integrity and sterling virtue. ★

*New gods, new slogans,
ever again another creed;
yet 'tis only 'but more love'
that the world does need.*

E. Wheeler-Cox

James Allen

In our time, James Allen (1864 – 1912) is an all but unknown spiritual worker. When he was fifteen, his father, a wool-factory worker, became redundant and left for America to find work and establish a new future for the family. Within two days of his arrival, he was dead through robbery and murder. Hence, James had to leave school at the age of fifteen to earn a living for the family, eventually ending up as a private secretary. As from 1902, he decided to devote all his time to writing and in his ten remaining years wrote nineteen books.

He moved to Ilfracombe on the southwest coast of England, a small seaside town with an abundance of Victorian hotels and rolling hills that offered him a peaceful atmosphere in which to work. His first book was *From Poverty to Power*. About his second book *As a Man Thinketh* he was not so happy, but his wife Lily convinced him to publish it anyway and it became a best seller.

James Allen's ideal was to live like Leo Tolstoy; an ideal he shared with many thousands of other seekers around the end of the 19th century; seekers who wanted to live a life of voluntary poverty, manual labor and virtues, acquired by self-discipline. Just as Tolstoy, Allen endeavored to perfect the soul. Like Tolstoy, he worked and wrote in the morning, worked in the garden in the afternoon, and reserved the evenings for exchange and conversation with people interested in his work. Like Jacob Boehme, he made a great impression on his surroundings by his demeanor, his gentle conversation, and his natural custom of turning inwardly before dawn for repentance and contemplation. Like the Buddha, he learned: „All we are is the result of our thinking.

As a man thinketh in his heart, thus he is.'

Hence Allen points to the individual's own power and the ability of the heart to form one's own character, as evidenced by the article of his hand. Thought and character are **one**, he says, and the outward circumstances of life often reflect an inner state of being. Thus considered, these conditions are essential for further development.

James Allen states that right thinking is the strongest engine to self-surrender, because right thinking leads to the right action. When we embark on this inner adventure - the transformation of our thinking - when we are aware of the oneness of all life; when we learn to listen to the voice of the heart through the power of contemplation; when we experience and undergo our kinship with nature; we become spiritually rich.

Allen's message is one of hope, which we have in our own hands. The intensity of our uncontrolled inner emotional flows can certainly swing us back and forth. Human grief can be overwhelming and sometimes fear and doubt can blow us down. Only the wise, that purify their thinking and their inner being, cause the winds and storms of the soul to abate and obey the great Light from within. There are two essential truths, he says: Today you are where your thoughts have brought you; and today you are the architect of your future. What James Allen teaches is exceptionally practical. Never did he bring theories or write for the sake of writing, only when he had a message to convey. Just like Gandhi, he brought out his message only when he had tried it out for himself and was sure it was good. What he wrote, he had himself it proven in practice. ☸





CONTRIBUTIONS

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